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Our British Ancestors:

WHO AND WHAT WERE THEY?

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AN INQUIRY

Serving to elucidate the Traditional History of the Early Britons, by means of Recent Excavations, Etymology, Remnants of Religious Worship, Inscriptions, Craniology, and Fragmentary Collateral History.

BY THE

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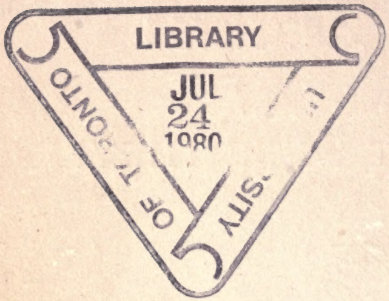

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"The one nedeth of the other ys helpe."

"The lame whyche lacketh for to goo
Is borne upon the blinde is back,
So mutually between theme twoo
The one supplieth the others lack :
The blinde to laime doth lend his might,
The layme to blynde dothe yeld his sight."

Verses on the Panels at Place House, Fowey, Cornwall

Prince.—"Is it upon record? or else reported
Successively, from age to age?——
Buckingham.—"Upon record, my gracious Lord.
Prince.—"But say, my Lord, it were not register'd,
Methinks, the truth should live from age to age.
As 'twere retail'd to all posterity ;
Even to the general all-ending day."

SHAKSPEARE, *Richard III.*, Act iii. sc. 1.

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Our British Ancestors:

WHO AND WHAT WERE THEY?

PREFACE.

THE history of the ancient Britons is in every way so obscure, that each attempt to rescue any portion of its traditions, and to give confirmation to the conjectures or the ascertained facts of previous investigators must be acceptable, one would presume, to the enquirer after historical truth.

History of our own country by contemporaneous writers, until within a comparatively recent period, we may be literally said to have none; and the traditional accounts of our early ancestors which we derive from Nennius (or whoever may have been the author of the work which passes under his name), are so brief and obscure, so wanting in confirmation, that every additional evidence which we may be enabled to bring forward, cannot be otherwise than valuable: while the history of Geoffry of Monmouth and of other monkish writers are so long subsequent to the facts and circumstances which they pretend to relate, and so frequently filled with fable, that it is difficult to decide what to receive and what to reject.

Where direct testimony cannot be had, circumstantial evidence, when surrounded by numerous circumstances, probabilities, and occasionally even of possibilities, may well be accepted, as being as near an approach to truth as we may be enabled to arrive at; and perhaps a vast number of circumstances culmi-

nating to one and the same point, may be received as better evidence than the single unsupported testimony of any individual author.

Scientific investigation has made great progress of late years; archæological discoveries are more noted and appreciated than formerly; there is greater interchange of discovery and of opinion; different sciences are now called in to render a mutual aid in enabling us to work out the problem of the history of the human race, of which each individual nation forms a component part, and of which, therefore, none should be overlooked. Foreign travel, the study of language, the discoveries made by the spade and pickaxe of the antiquary, geology, anatomy, craniology, the collateral history of other nations are all helping on an enquiry which either of them alone would be insufficient to solve. Whatever, therefore, may tend to elucidate the history of our own country, however feeble, in whatever respect it succeeds, may be taken as supplying an additional stone to the building up of our historical edifice.

The writer of these pages, fully impressed with the difficulty of his subject, fully aware also that some of the views advanced will clash with the suggestions of other writers, and may perhaps be considered by cursory readers as fanciful and visionary, sees nevertheless such a remarkable concurrence of striking ideas apparently converging to the same end, that he does not hesitate to place them before the public, as courting further enquiry.

He desires that these pages shall be taken as pre-

tending to nothing more than the title denotes, "An Enquiry;" and that his views shall simply be taken for what they are worth.

He is not aware that the exact line of his research has been ever previously suggested.

The authorities are all given, that the reader may be enabled to weigh their value, and if any fresh light be thus thrown upon our obscure history, or any new field opened up for investigation, the author will rejoice that others should take up and follow out a subject on which his own limited leisure enables him only to throw out a few hints.

It is not a little striking, that while almost all remains of early British art and domestic architecture have perished from off the face of the earth, we should have left to us innumerable monuments of British aboriginal places of worship, and of their sepulchral rites, so closely connected with their religion.

The author was led to the present enquiry by what appeared to him the remarkable coincidence that the names by which the British tumuli, at the investigation of many of which he has assisted, are still popularly called for the most part by the titles, little if at all corrupted by the lapse of ages, of the divinities worshipped in the ancient mythologies of Canaan, Chaldæa, Babylonia, and Assyria, those cradles of the human race, such as we find them recorded in Scripture, and treated of at large in the interesting Essays and Notes on the Assyrian and Babylonian Pantheon appended to Rawlinson's translation of Herodotus.

Finding, therefore, a certain similarity of language

and of religion, the conclusion seemed inevitable that there must be also some ethnological affinity between peoples so circumstanced.

A further interest was created in the author's mind by finding that there was an identity between these deities and worship and those which are so repeatedly alluded to in the poems of Taliesin, Aneurin, and other Cambro-British poets; so that whatever discredit may have been thrown upon the genuineness and authenticity of the Welch poems, we find this striking fact, that the same mythological names pervade the British barrows, the Welch (Cambro-British) poetry, and the Babylonian and Assyrian Pantheon: and further, we find the same etymological and mythological roots attaching to the names of places, rivers, rocks, and mountains in Britain, and given apparently for the same causes as in the Eastern countries where they originated. It is remarkable in how many instances in places bearing these names we find traces of British earthworks, mounds, barrows, or camps; and where we find one or two of these Chaldæo-British names, we are very apt to find a cluster of them together, such as will be observed in Bisley, and Sevenhampton, and elsewhere, mentioned in the body of this work.

It is scarcely to be expected that amid so vast a multitude of names as those which the writer has thought well to bring forward in the body of the work and in the Appendices, he may not have been occasionally and perhaps frequently misled; but it seems hardly possible that such an immense concurrence of Oriental etymons could exist by mere accident,

neither is it probable that the coincidences should be purely imaginary.

The identity of such names as the following can scarcely be all of them accidental or capricious, e.g.:—

The Hamath, חמת, of Scripture finds a corresponding locality at Hamath, in Gloucestershire, while Ararat-hill is within a few miles of the same.

The Aven, און, of Ezekiel and Hosea is repeated at Aven and Aven-ing, in Gloucestershire, Aven in Wilts., &c.

Nebo, נבו, is repeated in Wilts.

Ur, Hor, and Hur, אור, are repeated at Awre and Horfield in Gloucestershire.

Lilley, לילה, occurs in Hertfordshire and elsewhere.

Beor and Beer, באר, occur in Devon, Dorset, Essex, Hants., and Somerset.

Tamar, תמר, occurs in Cornwall.

Hai, or Ai, חעי, is represented at Hay, in Brecon, and Hay, in Gloucestershire; perhaps Haigh, Lancashire, &c., and Eye, Suffolk, Hereford, and Northamptonshire.

Abram, אברם, occurs in Lancashire, at Wigan, in Maker-field.

Elam, עילם, occurs at Elham, in Kent.

Mara, מרה, is found at Mara-Zion, in Cornwall.

Gilboa and Bel appear in Wilts.

Sidon Hill in Hampshire.

Meon, מני, is represented in Hampshire in three instances.

Asher, or Esher, אשר, is repeated at Esher, Surrey.

Bamah, במה, at Bāamhill, Gloucestershire.

Calneh, כלנה, seems to have a ditto at Calne, in Wilts.

Ham, חם, occurs in Kent, Surrey, Wilts., Essex, Somerset, &c.

Baal-peor, בעל פעור, seems to crop out at Bel-per [a].

And a large list might be added.

The Babylonian name of Ashbi (Ashby) is represented in twenty places or more in Britain; while one of the chief Babylonian cities, Orech, the modern Warka, (Arabic, Irak,) finds its phonetic representatives in York and Warwick [b]. The same name, too, is found in the Celtic part of France. And we must not forget that the phonetic and radical expressions are to be looked at in these cases, and must be taken to regulate our decisions, rather than any similarity or dissimilarity of modern spelling, which is quite as capricious and has undergone as many changes [c] as ever the Oriental names have done.

[a] I am aware that different etymons have been attempted for Belper, but, I think, without success.

[b] Modern places in England having such names as Beulah, Bethany, Bethel, Salem, carry with them their own explanations as to the grounds for which they were given, and may be considered as totally distinct from these ancient names of townships, which were evidently the aboriginal appellations of those places.

[c] When the author finds his own name written after no less than *fifty* different ways in the registers and records of Wales and Gloucestershire, and no less than *six different ways* in one will, (that of William Lysons, in 1618, preserved at the diocesan registry at Gloucester,) it may readily induce him to disregard spelling as any index of etymology. Nay, spelling is so entirely a conventional matter of modern days that no etymological conjectures can be safely founded upon it alone. The verses appended to the title-page of this work, being a quotation from the panels of Place-house, Fowey, Cornwall, shew either how entirely spelling was disregarded in former times, or more probably was pur-

The author thinks it no disparagement to enlist himself amongst those who would build up rather than pull down our old and fond traditions. The latter is a matter of little difficulty, the former one of much greater labour. He holds that before we are justified in rejecting histories and traditions which have the sanction of a respectable antiquity, their impugners are called upon to shew that they are either impossible or improbable, or that they are refuted by more trustworthy authorities, having equal or better sources of information.

posely varied, as one avoids tautology in speaking or writing in the present age.

The dialectic differences in spelling are also to be attended to. This we see in Scripture as elsewhere. For instance, the Araunah of Samuel is the Ornan of Chronicles; the Haran of Genesis is the Charran of Acts; the Job of Genesis is the Jashub of Chronicles: Elias and Elijah are one, as also Esaias and Isaiah, Noah and Noe, Joshua and Jesus, Jephtae and Jephthah, Zarephath and Sarepta, Esau and Edom, &c. So in our own country the family of Scudamore is not only pronounced but is repeatedly written Skidmore and Skidmer. The family name of the many branches of the Cholmondeleys, though probably having the same origin, has gone through a variety of spellings; even Smith and Taylor, Jones and Williams, delight to diverge into Smyt Smijth, Tayleur, Johnes, and Wyllyams.

The divergences also of phonetic pronunciation have to be considered in researches of this nature, according as names have passed through the imperfect hearing on the one hand, or the imperfect articulation on the other, of foreigners by whom they have been adopted. Some difficulty in future times may arise in tracing the Wiramu Kinghi of the New Zealander to the English King William, and give as much trouble to the etymologists of posterity as the title given by an English gentleman to his chateau in the south of France at the end of the past century has done to the present race of Frenchmen, and Peacock House, so called from the first proprietor's crest carved on the entrance-gates, has passed into Pique Ecosse, to puzzle the etymologists. Thus, though we often regain a British etymon through the Roman or Saxon mode of writing it, we quite as often lose it.

Nearly at the conclusion of his researches the writer fell in for the first time with Mr. Jacob Bryant's "Analysis of Ancient Mythology," Faber's "Dissertation on the Mysteries of the Cabiri," and Mr. Godfrey Higgins's "Celtic Druids," and was surprised to find in how many particulars his views are corroborated by the etymological and mythological enquiries of those laborious authors. It has given him additional encouragement to find how much, while in ignorance of their labours, his own views have run parallel with the investigations of those learned men, who would only have rejoiced in the confirmation of their views supplied by modern discoveries.

In these days of impatience of the testimony of the Scriptures, many doubtless will cavil at the quotations brought forward from the Bible. The author makes no apology for his free reference to the oldest history we have of the human race. Whatever may be his own views of its value, he knows how useless it would be to expect all men to be of the same mind upon this subject. He nevertheless expects that at least the same amount of credit should be given to the Bible as a work of history, which men readily give to other historical treatises, which make no pretence to inspiration. All the author asks of those readers of his work whose faith has not yet led them to receive the Bible as the Word of God, is to accept it with all the deference that they would give to the writings of any other author, and receive its testimony as worthy of credit until it can be shewn by direct and positive evidence to be false.

It may appear singular, but it is not therefore the less reasonable, that we should read the traditions of our early British history by the light of the sacred Volume, and in its "light shall we see light," for little should we have known of the mythology of the Britons had not the names of the gods, and the emblems and attributes under which they were worshipped, been handed down to us in the Bible. We can now read the one by the other, and the more perfect acquaintance we have recently made with the mythology of the East, through the labours of Rawlinson, Wilkinson, and Layard, enables us the better to appreciate the connection between the Eastern and the Western systems.

INTRODUCTION.

IT has been said by one of our poets [a] that the most "proper study for mankind is man." Man, under whatever form he is presented to us, historically, morally, physically, or religiously, must claim our attention beyond every other study.

To know our future destiny as we should do, it requires to know something of the past; the two conditions seem to be intimately connected in that book which alone gives us the history of our origin, and unfolds to us our future hopes.

I confess I have no sympathy with those who would trace our origin to the gorilla or the ape [b], and still less with those who give us the far less intelligent or intelligible origin of the oyster.

The Bible tells us that "of one blood hath God made all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation [c]." It also tells us that "all flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds [d]."

We have therefore the highest guarantee—if the Bible is to be accepted, and if not accepted, what

[a] Pope's Essay on Man, Ep. ii. line 2.

[b] "Simia quam similis turpissima bestia nobis."—*Ennius.*

[c] Acts xvi. 26. [d] 1 Cor. xv. 39.

are we?—that we all proceed from one common stock, and that stock far, far beyond the lower order of animals, however intelligent some of them may appear to be, and that the lines of demarcation are so strong as cannot by any possibility be overpassed. God is the God of order and not of confusion.

Neither can I give in to the notion that each country has had its *αὐτόχθονες*, or its own separate creation; a view, one would have thought, altogether exploded, did not the most absurd theories crop out over and over again, however repeatedly refuted. Revelation, however, distinctly pronounces against such imaginations.

There is nothing new in the theory of the progress of species, or anything too ridiculous, but it will rise up again from time to time to startle us; perhaps purposely, to set us thinking, that our minds should resettle themselves upon the grand truths of revelation, and "that men would therefore praise God for His goodness, and the wonders that He doeth among the children of men;" "Made little lower than the angels, that He might crown them with glory and worship." I say nothing is too absurd but it will crop out again, for it was a part of the Bardo-Druidic creed, that "animals originated in the lowest point of existence, the meanest water-worm. Land animals they presumed were of a superior order, and rose in their various gradations up to man. As all modes of existence below humanity are necessarily evil, so no animal can pass to a lower state when it dies, but the divine benevolence has so ordained that it should rise higher;

and thus *advancing upwards till it arrives at humanity.* Animals approach the state of humanity in proportion as they are gentle and harmless in their dispositions," (what a glorious man a donkey would make according to this theory!) "and to hasten their progress towards happiness, divine benevolence so ordains it, that these become more than any others liable to be destroyed untimely[e]." Rather against the donkey view of the question, that animal being of all others one of the most gifted with longevity. I confess that I am quite satisfied with my descent from Adam, and through him from my native clay, unimproved by any transition whatever, either through crustaceans, saurians, molluscs, reptiles, or brute beasts whatsoever.

It has even been suggested by those who delight in an imaginary development and progressive perfection of the human species, and who in furtherance of their theory delight in bringing forward startling contrasts, that Adam must have been a low type of the genus *homo.*

I really cannot do the injustice to the Almighty Creator to believe that when God had created man "in His own image and in His own likeness," and "made him little lower" only "than the angels, and crowned him with glory and honour, and made him to have dominion over the works of God's hands, and put all things under his feet; all sheep and oxen, yea and the beasts of the field, the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas," that man the last crowning work of creation,

[e] Owen's Bardism, p. 66.

made to be a "first fruits" of the creation, that Adam to whom God committed the naming of "every beast of the field and every fowl of the air," the first natural historian in the world, so to say, the first embodiment of science, could be a low type of creation.

How entirely do the names of the beasts, the birds, the fishes, the trees, and the plants in the Hebrew language, so full of meaning, every one of them given for some important reason of shape, habits, or peculiarity, the name of every one of them arguing in the giver of it a thorough knowledge of its natural history, belie so unworthy a suggestion. How feeble and uninstructive our translations of these names, shewing a force in the original contemplated only by the giver himself[f].

Imagine only for a moment, if it were not blasphemy to suppose it, (but we are compelled to such a line of argument by the reasonings of these philosophers,) imagine only the whole creation summoned before

[f] The very remarkable way in which the names of birds, beasts, fishes, and plants of Scripture in the Hebrew language and its cognates suggest some ideal connection between the sign and the thing signified, conveys to my mind a strong impression of that being the primeval language of man.

For instance, how entirely is the character of the lion, אריות, *ariuth*, pourtrayed in its name from ארה, *areh*, 'to snatch;' that of the kid, גדי, from its butting with its horns. The coriander plant, too, גדי, from its smelling like a kid. How characteristic is the word גמל, 'a camel,' from revenge, marking the known revengeful disposition of the animal; and קרא, 'a partridge,' from the sound of its cry, קרא in Chaldee, 'to call;' and myrrh, from מר and מור, 'to be bitter;' בצל, 'an onion,' from בצל, 'to peel off in folds' as an onion does.

How little do these words when translated into any other language convey any idea of the character or qualities of the things. A vast list might be added, but the above will suffice for explanation.

a gorilla to have names assigned to the assembled creatures.

Does it in any way tend to enhance our credit as beings endowed with reason, does it raise us in the scale of creation to kick down the ladder by which we have risen (if so be that we have risen) to what we are? Surely the first round of the ladder is as important as the topmost round; nay, is it not more important? for where had been the last, had there not been a substantial first? Let us remember the argument of that soundest of reasoners, "If thou boast, thou bearest not the root but the root thee[g]." I question very much whether there is anything whatever to be found in the very brief history which we have of our first parents to warrant a conclusion so derogatory both to the Creator and the created.

But in what way are we better than our first parents? Is it in freedom of thought and power of intellect? is it in greater powers of resistance to the seductions of sin? If we ask our hearts truly, I fear we must say no.

"Are we better than they?" "No, in no wise, for God hath concluded all under sin," must be the question and answer in all comparisons of ourselves with every other of the human species.

"But they had not the appliances which we have." I really am not prepared to say whether they had or not, but I suspect that if they had not, it was simply because they did not require them. I believe from what we may gather from Scripture that our first parents were equal to any emergency in which they

[g] Rom. xi. 18.

may have been placed. If they had few wants there was no call to provide for more, but had wants arisen I doubt not that their intellect would have been fully sufficient to have met those wants. Is it not a sad evil of the present day that suggestion that God has *not* "done all things well?"

That all mankind had a common origin seems evident from this fact, viz. that of a common fall. "The Scripture hath concluded *all* under sin." A common fall argues a common redemption, and *vice versa*.

"We have before proved both Jews *and Gentiles* that they are all under sin[h]." "There is no difference: for *all* have sinned[i]." "By *one* Spirit we are *all* baptized into *one* body, whether we be *Jews* or *Gentiles*, whether we be *bond* or *free*, and have been *all* made to drink into *one* Spirit."

"In Adam *all* died, in Christ shall *all* be made alive." "Every man in his own order." Not only the white man, but the black, the red, and the swarthy; there is not a gospel for the one, and another gospel for another, but the same for all. "Go ye and teach *all* nations,

[h] Rom. iii. 9.

[i] Ibid. 22, 23. "There is no difference" in the nature of sin either. The same passions, the same corruption of the human heart, exist throughout the whole human race wherever it may be found. It is not that evil is good in one part of the world and good evil in another, but good is good and sin is sin all the world over, and that by the universal consent of all who are converted to the truth; they confess that they have sinned and done very wickedly. Neither is it any contradiction to this view of the case that a perverted view of morality should occasionally confound good and evil, because, if we believe God's Word, this is peculiarly Satan's work; but the standard of good and evil is universal.

baptizing them in the name of the Father, the Son, and the Holy Ghost." God's way is to be "known upon earth, His saving health unto *all* nations." In Adam the whole human race, as *his* posterity, died. By virtue of the promise his seed are to be made alive through faith. "*All flesh* had corrupted its way before God[j]." "That every mouth be stopped, and *all the world* may become guilty before God[k]."

It seems impossible to suppose that each country had its own separate fall, which must have been the case if each nation had its own distinct creation; then we should have expected that there should have been a distinct redemption also, and a different gospel for each, which we do not find to be the case. "Christ is not divided[l]." "If any man preach any other gospel let him be accursed[m]."

It is not my object, however, to touch upon the religious part of the question more than is absolutely necessary, but in giving a sketch of the probable history of our British ancestors, it is necessary to go back to the history of histories, the only history which pretends to give a rational account of man's origin and the first peopling of the world, for an enquiry as to what branch of the human family we belong to, who and what we were, and what reasons there may be for our conclusions.

The Biblical genealogies which profess to hand down the generations of the human race, as far as its own purposes are concerned, are found Gen. v., which gives the descent from Adam to Noah; in Gen. xi., which

[j] Gen. vi. 12. [k] Rom. iii. 19. [l] 1 Cor. i. 13. [m] Gal. i. 8.

gives from Noah to Abraham. That of 1 Chron. gives the descent from Adam to David, (with the different subordinate pedigrees of the principal families of the Israelites down to that period).

The genealogy of St. Matthew gives us the descent from Abraham to Jesus Christ, while that of St. Luke traces our Lord's pedigree direct to Adam.

Now all of these genealogies written at separate periods of the world's history, by Moses, by the writer of the Chronicles, and by the Evangelists, with those differences and exceptions which prove the rule, and utterly absolve the writers from all suspicion of plagiarism, essentially agree in the most satisfactory manner; nor can I imagine, without the suggestion of a conspiracy to falsify and deceive, how it is possible that this genealogical chain should be otherwise than correct in all the main and most important facts. With Adam our genealogies all commence, and beyond him none of them attempt to go. Any existence of the human race before him is utterly ignored in Scripture. Whether there may have been a previous creation of man upon earth, entirely extinct before the Adamic era, we have no means as yet of knowing. As far as history and revelation teach us, we know that "The *first man* Adam was made a living soul[n]," i.e. the first living soul. The same authority (St. Paul) says, "The *first man* is of the earth earthy," alluding to Adam, which means taken from the earth. With respect to the Adamic race, with the exception of Noah and his family, we have our Lord's authority that "the flood

[n] 1 Cor. xv. 45.

came and took them *all* away[o];" and in St. Luke we read, "The flood came and destroyed them *all*." I must humbly therefore, but strenuously, here enter my protest against those writers who ignore the Noachian deluge altogether, those also who consider it to have been partial, and those who hold that it was of that quiescent character that it could not have effected those great geological changes which some have attributed to it.

That many of the great geological disruptions were made before the existence of man upon earth, during the six days of creation, (which may have been epochs of thousands of years' duration, seeing that "one day is with the Lord as a thousand years, and a thousand years as one day[p],") may be readily admitted without any sacrifice of Scriptural faith. But the account given us of the Noachian flood and its universality is so precise that there seems no room left to doubt it. "The waters prevailed exceedingly upon the earth; and all the high hills, that were *under the whole heaven*, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered[q]." Mark the fact that it is twice repeated. Wherever this is done in the Hebrew language, it is to draw attention to the

[o] St. Matt. xxiv. 39.

[p] Suidas, vol. ii. p. 958, informs us that the Etruscans entertained such ideas, that God was supposed to have employed twelve periods of 1,000 years each in the formation of the present world with all its accessories. The Persians, however, thought otherwise, and considered that the formation of the world occupied a year of 365 natural days. See Sharon Turner, Sacred Hist. of the World, vol. i. p. 30, note.

[q] Gen. vii. 19, 20.

certainty of the fact. "Verily, Verily;" "I, even I;" "I have seen, I have seen," &c. And in addition to this fact, I believe that nowhere is the expression "under the whole heaven" used except where universality is intended. The Gospel is to be "preached to *every creature under heaven*," meaning universally. We have also another fact, that in consequence of the spherical form of the globe, Mount Ararat in Armenia, a mountain as high as Mont Blanc, the highest mountain in Europe, could not have been covered unless the whole world were covered also, and this globe became suspended in water as it is now in atmosphere. To deny the possibility of this would be to deny the omnipotence of the Creator. The tradition of the flood also extends to every part of the globe[r].

Then as to the quiescent character of its approach, contended for by those geologists who do not quite like to throw it over altogether. This certainly is not consistent with the Mosaic account: "The fountains of the great deep were broken up, and the windows of heaven were opened." Not very quiescent! And then as to the character of its subsidence: "God made a great wind to pass over the earth, and the waters assuaged." Not a very quiescent wind to dry up all that mass of water in 150 days! Only imagine the fountains of the deep breaking up, and carrying as it would do from north to south all the ice of the North Pole and that of the

[r] Heathen testimonies to the Deluge:—Berosus the Chaldæan, Abydenus, Diodorus Siculus, Alexander Polyhistor, Eusebius, Apollodorus, Hesiod, Lucian, Plato, Plutarch, Pindar, Pliny, Pomponius Mela, Solinus, Josephus, Lucretius, Horace, Ovid, Juvenal.

South Pole, and their meeting together in the midst of that which was once dry land. What a concussion! Anything but quiescent, I imagine. And then the rolling back of the stones, and rocks, and gravel with the subsidence of the waters, which as they retreated would form the valleys and hill-sides which are so interesting to trace as the result of that great cataclysm.

And is not the Scriptural description of the flood sufficient to account for those siltings, and drifts, and gravel-beds, and bogs, and caverns, into which have been washed the implements and utensils of pre-existing races, to say nothing of later and more partial inundations, without giving that enormous antiquity to the human race which some geologists seem to claim for it.

It is not a little singular, that while the flint implements which are undoubtedly the work of human hands have been repeatedly found in positions connecting them with the bones of animals now extinct, the skeletons of the men who once wielded those weapons should have entirely disappeared; and yet one would suppose that human remains should be as commonly found as those of the brutes, and as durable. I have frequently asked medical men whether there is anything in the composition of human bone which prevents its receiving petrifaction, like that of other animals: the answer I have received has been invariably the same, "Undoubtedly not."

Why then should we find the bones of the brute creation, and the very implements with which those brutes were slain, but not the bones of the slayer? In

spite of the smile of incredulity with which references to Scripture, alas! are now-a-days received, I venture unhesitatingly to suggest the following as a solution of the question—the sentence of infallibility, "Dust thou art, and unto dust shalt thou return[8]."

And with certain exceptions of circumstances, which prove the general rule, I do not believe that human bones left to the course of nature can be indefinitely preserved. The very way in which the skeletons of ancient Britons which I have recently discovered myself (which may claim perhaps an antiquity of 3,000 years) crumble away on exposure to the atmosphere, shews how entirely they would have perished centuries ago but for the way in which they had been kept as it were hermetically sealed up.

I take leave here humbly to enter my protest against the opinions of those persons who, finding a difficulty with regard to supposed recent discoveries in geology, which seem to require a longer period than that hitherto attributed to the existence of the human race upon earth, and unable to stretch the post-diluvian generations of mankind, in which the duration has been limited by God Himself to 120, and subsequently to "threescore years and ten," or exceptionally to "fourscore years," are willing to give an elasticity to the ante-diluvian generations, and suggest that the ages of man before the flood, as noted by Moses, may have been intended to represent indefinite periods, some perhaps of longer and some of shorter duration.

This desire to carry back the age of the human race

[8] Gen. iii. 19.

brings to mind an amusing anecdote of an elderly lady who was most anxious to conceal her age, and she thought that fifty was a very respectable amount of years upon which to take her stand, and so at fifty she continued for a very long time, until her son having attained to the half century, he found himself rather in a dilemma respecting his mother, and, after considering the matter for some time, he ventured thus delicately to break the matter to his respected parent:—"My dear mother, this happens to be my birthday, and I regret to find that I am now fifty years old. Now, you have been fifty for a good many years. It will be necessary—since mother and son cannot be of the same age—that you should go forward a bit or that I should go back. I don't care which it is, but the matter must be settled one way or other."

So our theorists want to push back mother-creation since they cannot push her forward, and apparently with less reason than the gentleman in this anecdote. But this theory is utterly negatived by Scripture.

Had the duration of life of the ante-diluvian heads of families been represented in round numbers or anything like round numbers, however varying from each other, there might have been something plausible in the suggestion, but on reference to Genesis v. we find the utmost variety in the length of the lives of the ante-diluvian patriarchs. Adam lived 930 years, Seth 912, Enos 905, Canaan 910, Mahalaleel 895, Jared 962, Enoch 365, Methuselah 969, Lamech 777. Had they all lived 900 years, or 950, or 800, or 700, we might possibly have conceded to the suggestion that certain

epochs may have been intended, but these uneven and unequal numbers of years seem to me conclusive against this theory. They seem, moreover, to have been universally treated not only by biblical, but also by secular writers, as years of ordinary duration. The great age to which the patriarchs attained accords, in round terms, with the traditions of Hesiod, Hecatæus, Hellanicus, Acusilaus, Ephorus, and Nicolaus, as quoted by Josephus. They say, that "those of the first world, i. e. before the flood, lived a thousand years." Now what saith the Scripture? Six out of the nine of the ante-diluvians lived *into* their tenth century, and the seventh, Mahalaleel, all but; Noah, the tenth in the succession, lived 950 years; so that they may very fairly be called millenarians. It is very important to observe that the Assyrian and Chaldee records confirm the Biblical account. "No fact," says Sir Richard Phillips, "is more certain on the evidence of various ancient authors than that the first Chaldæan dynasty of *ten* sovereigns was terminated by a deluge, from which the last king, Xithurus, (identified with Noah,) escaped from Babylon or Sipporah in an ark to the northern mountains of the Caucasus."

Invariable testimony is borne to the Scriptural account of ten successions of *individuals*, and not of *epochs*. It is suggested by some thinking persons that a longer time was required for maturing the civilization of the world, and for producing that refinement of the arts and sciences, than Scripture seems to allow. Sir Gardner Wilkinson[t] seems to think that the civilization

[t] Manners and Customs of the Egyptians, vol. iii.

of the Egyptians was too great to have been effected between three and four hundred years after Noah—but three hundred years will accomplish a great deal in the arts and sciences. Let us only consider what has been done in this country within the last fifty years—steam engines, detonating gunpowder, steam ships, railways, electric telegraphs, gas, photography, sub-marine tunnelling, aëro-nautical expeditions, steam printing-presses, &c.; and should we make as much progress in the next fifty years as in the last, there is no saying to what a state of perfection we may arrive. We are scarcely in a position to say what amount of civilization had been attained in the ages before the flood, but judging from the very brief accounts we have in the fourth chapter of Genesis, it must have been considerable; agriculture, music, arts, and sciences, works in brass and iron, to say nothing of ship building and navigation[u].

Presuming, then, on the fact that "of one blood God hath made all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," the question as to which branch of the great human family

[u] The construction of the ark was doubtless a particular revelation from the Deity Himself to His servant Noah; nevertheless that patriarch must, one would think, have gone out of the limits of his own small family to find the artisans necessary for building that stupendous machine, and even the wicked rebels were doubtless made instrumental in God's hands for working out a salvation of which they were not themselves to be partakers. The enquiry how many persons and what length of time is required to build a first-rate man-of-war would feebly furnish the solution to the question as to the number of workmen employed upon the ark of Noah.

our British ancestors belong, their progress or retrogression in matters of religion and civilization at various epochs, the place whence, and the probable time when, they came into this country, with the facilities or hindrances thus afforded to the carrying out the great designs of Providence, cannot be otherwise than a matter of interest, and will form the subject of enquiry and suggestion in the following pages, to which this introductory chapter seemed a kind of necessity.

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OUR BRITISH ANCESTORS:

WHO AND WHAT WERE THEY?

With regard to the country we now inhabit, its written records, however ancient they may seem to be, are, compared with the world's history, comparatively modern. We do not find Britain positively spoken of in any written work before the time of Herodotus, who flourished B.C. 445, that is, a little more than 2,300 years ago, and then he only mentions the Cassiterides, now called the Scilly Isles, from whence he says that tin was exported, and these islands he only knew by report.

Aristotle, who lived a hundred years later, mentions the British Isles by name, as Albion and Ierne, that is, what we now call England and Ireland.

Polybius again, who flourished about 160 years B.C., names the British Islands and their produce of tin; but nothing more is historically heard or known of them until the time of Julius Cæsar, fifty-six years before our Saviour's birth.

Strabo, who flourished sixteen years later than this, attempting to give the geography of these islands, mentions the erroneous views which had been entertained on that subject by certain geographers, Eratosthenes, Timosthenes, Hipparchus, Pytheas, and Dicæarchus, writers whose labours are unfortunately now lost.

He finds considerable fault with the inaccuracy of the geographical descriptions of this country given by his predecessors, while he little mends the matter by his own reports. What the views of ancient geographers were with respect to this country we may gather from the amusing account of Pytheas, as quoted by Strabo, that is to say, if by Thule Pytheas meant Britain or Scotland. He says he had "traversed Britain wherever it was accessible;" and speaking of Thule and the parts thereabout, he says, "It was neither land, nor sea, nor air separately, but a certain concretion of them all, like *sea-blubber*, in which, he says, that land and sea and all things are suspended; and that this is as it were the bond (i.e. boundary) of all things, being neither passable by travelling nor by sailing; that he had himself seen the resemblance of this *blubber*, but that the rest he described by hearsay." Now this description, not altogether flattering to our climate, is no great exaggeration of the impressions which I have myself heard from foreigners who have visited this country during a Scotch mist or in a London November fog, when they think that our countrymen consider it imperative to commit suicide by hanging themselves.

It is a great pity that neither Pytheas nor Strabo have given us any account of our early ancestors. No doubt their description of their manners and customs would have been equally amusing and equally correct with their geographical notions. But more seriously speaking, we may be glad that such accounts are lost, as we could have put no faith whatever in such burlesques.

We have then to work out the problem of our early history by other means, in which (although much must be still left to conjecture) there will nevertheless be found a ground-work much more safe and more probable to go upon than the information afforded by such crude historians. In consequence of the very slight materials we have for British history, it has hitherto been the habit of historians to pass over almost all which has been handed down by tradition relating to this country in the ages preceding Julius Cæsar's invasion, and to treat these islands as though they had emerged from the sea opportunely at that moment for a commencement of our history, ignoring as a myth all the suggestions relating to former times which some more credulous historians have admitted.

Yet while we live in days when writers of great name, commencing in Germany, and tainting, I regret to say, some distinguished names in this country, would plunge us in a sea of historic doubt, and rob us of many of our fond traditions, we live also at a time when the spade and pick-axe of the archæologist, the researches of the linguist, etymologist, and ethnologist, are bringing to light discoveries which tend to confirm to a great degree the traditions of olden time, and I doubt not but that a vein of truth will be found to run through most of those traditionary accounts received from our forefathers, which of late years have been held to be fabulous.

A gentleman of influence in the Committee of Council on Education, at a public meeting on that subject, recently spoke in very sceptical terms of all British

history preceding the times of Julius Cæsar. Such language from one holding so high a position is to be regretted. It is to be lamented also that the popular histories of England intended for the instruction of youth, slur over and treat as fabulous those portions which relate to the early British times, instead of taking the pains, which would become historians, of investigating the truth of popular traditions.

Materials nevertheless are being constantly produced tending to confirm many of those traditions which have of late years received great blows and heavy discouragement from the pens of a certain class of men of undoubted ability. And if Nineveh, Carthage, and Jerusalem are now unfolding their archæological treasures in confirmation of their past history, so in England we are constantly receiving additional testimony to fill up the gaps of the unwritten and hitherto only problematic history of our country.

As an apt illustration of this remark, we find that C. J. Solinus, who is supposed to have written about the year A.D. 80[a], in his description of Britain, makes mention of the hot-springs of Bath, and the magnificence with which the baths at that place had already been decorated for the use of bathers; moreover that the baths were "dedicated to Minerva." Richard of Cirencester, whose work has been received with considerable scepticism, says "Apollo and Minerva;" perhaps he had seen a different MS. of Solinus's works: but, singular enough, both are correct, as modern discoveries prove, tending to confirm the account of Soli-

[a] *Monumenta Historica Britannica*, p. 12.

nus, and so far to establish the correctness of the work of the monk of Cirencester.

Now though Solinus wrote within forty years after the conquest of Britain by Claudius Cæsar, and Richard flourished in the middle of the fourteenth century, nothing was known, except from these two writers, about the worship of Minerva and Apollo at Bath, until a little more than a hundred years ago, when the spade and pickaxe revealed those magnificent remains of the temple of the Sun, adorned by the head of Apollo in the centre of the architrave, and those votive altars to the goddess Minerva preserved in the Bath Museum, which have been figured in that splendid work of the late Samuel Lysons, Esq., F.S.A., entitled *Reliquiæ Britannico-Romanæ*. And if history can be thus confirmed nearly 1,800 years after the events recorded, and if the Assyrian traditions, thousands of years old, are daily receiving corroboration by archæological discoveries, I confess I see no reason why the histories of Nennius and Geoffry of Monmouth (divesting them of all evidently fabulous matter) should not in time receive material confirmation, for we can scarcely fail to recognise in the ancient British names of many of our towns the names of those kings from whom they are said to be derived. It seems too flagrant to suppose that our early historians should have adopted fictitious names for places purposely to fall in with their accounts of fictitious kings, or *vice versa*, simply for the sake of writing a romance, or for deceiving posterity. Whether we would accord them the lineal succession which Geoffry gives them is

another matter, though we should hesitate to overturn his line of kings until we are prepared to substitute something better in its place. There is a great deal of force in the observation of our great poet, John Milton[b], that "those old and inborn names of successive kings, never to have bin real persons or don in their lives at least som part of what so long hath been remembered cannot be thought without too strict incredulity." It is very probable that they were not all of them kings of the whole of Britain, and that instead of their being successive, some of them may have been contemporaneous; nevertheless if we can but discover one or two of them whose existence we can fully establish, then without accepting all that our informants have suggested, we so far acquit them of the fabulous character with which modern writers have invested them, and we may proceed upon the principle of "ex uno disce omnes," until better and more trustworthy history can be obtained.

Now the Molmutine, or Molmutian, laws have been celebrated by tradition, a tradition tolerably well corroborated by legitimate history, for 2,300 years or more; for Dwynwal Moelmud, commonly called Dunwallo Molmutius, is said to have been sixteenth king of the Britains, in the year B.C. 440. According to a chronicle of British kings in the book of Basingwerke, (a Welch version of Geoffry of Monmouth's compilation,) he is said to have flourished from B.C. 694 to B.C. 667. He is said to have been the first who published any laws in this land; and they continued

[b] Milton's Hist. of England, 1667, 8vo., p. 11.

famous till the time of William the Conqueror. "Dyvnwal Moelmud," says Mr. Owen in the "Cambrian Biography," "the celebrated legislator of the Ancient Britons, was the first who combined the laws, maxims, and customs into a regular code." He adds, "Dyvnwal is recorded in a triad with Bran and Prydain, as the three combiners of monarchy in Britain, so that by their institutions the various tribes of the island were brought to acknowledge one sovereign authority under certain circumstances of general warfare." Whatever may be the historic value of the Welch triads, of Geoffry of Monmouth, of Nennius, of Richard of Cirencester, when we find them not only agreeing together, and evidently not servilely copying from one another, but confirmed by other fragmentary history, and thus undesignedly combining to confirm long cherished traditions, it appears to me, with John Milton, that it would be "a too strict incredulity" to reject their testimony.

The Vendotian Code of Welch laws[c], said to have

[c] Ancient Laws and Institutes of Wales, published by the Record Commission, fol., p. 89. It is extremely interesting to observe the undesigned testimony which these ancient laws and institutes bear to traditions which have too often been held to be fabulous. The allusion to King Arthur's death in the Gwentian Code goes a long way to satisfy any candid mind, if there be any who still doubt that heroic king's existence. It runs as follows:—

"*The Privilege of the Chief of Song.*

"vii. When the Queen will a song in the chamber, let the Bard sing a song respecting Camlan, (the battle in which King Arthur fell,) and that not loud, lest the hall be disturbed."

How many interesting ideas does this awaken, when the deeds of the renowned Arthur were celebrated in song in the royal palaces of Wales, under the sanction and regulation of the laws of the land!

been the compilation of Jorwerth, son of Madog, about the year A.D. 1180, records as follows:—

"Before this, and before the crown of London and the supremacy of this island were seized by the Saxons, Dyvnval Moel-mud, son of Clydno, was king over this island, who was son of Cernyw, by a daughter of the King of Lloegyr. And after the male succession to the kingdom was become extinct, he obtained it by the distaff, on account of being grandson to the king. And he was a very honourable and wise man, and it was he who first established good laws for this island; and those laws continued in force until the time of Howel the Good. After that, Howel the Good enacted new laws, and abrogated those of Dyvnval. Yet Howel did not however alter the measurements of the lands in this island, but continued them as they were left by Dyvnwal, because he was the best measurer [d]."

King Alfred is said to have collated the laws of his ancestor Ina, and these laws borrowed from King Ina were, if we believe himself, many of them taken from the British constitutions, and those, if credit is to be given to their author, were excerpts from the Greek and Trojan laws. This, if it be correct, takes back our traditions to the countries whence according to Nennius we derive our origin. The allusion in the Vendotian code to Dyvnwal as a great authority in the

[d] Unquestionably there were well known and established laws on the subject of boundaries in Britain antecedent to the Roman invasion. Cæsar (*De Bell. Gal.*, l. i.) says, "When any disputes arise about their inheritances, or any controversies about the limits of their fields, they are entirely referred to the decision of their Druids."

matter of British surveying, gives great colour to the tradition handed down to us by Ralph Higden, the monk of Chester, that this same Dyvnval Molmutius, or his son Belinus, was the founder of the four great British trackways, a view which, though repudiated by the celebrated antiquary Gale, is nevertheless perfectly consistent both with the idea conveyed in that code, and also with the etymology of the names of those roads; Billings-street terminating in Billings-gate, London, apparently carrying with it the name of Belinus[e], while the names of the others, Watling-street, Icknield-street, or Ryckneild-street, and Ermine-street, have a decided Celtic origin. It is to be observed that neither Nennius nor Geoffry of Monmouth pretend to give their histories upon their own authority, but each of them professes to have referred to MSS. which are now unfortunately lost.

Nennius (or whoever was the author of the history which goes under his name) is the most ancient British author whose works we possess. He is supposed to have lived in the middle of the ninth century. He commences his account with the six ages of the world, and his chronology of the human race for the most part tallies with the generally received Scripture computation.

The question of civilization seems to be one which

[e] If Geoffry of Monmouth avers that Belins-street was made by King Belinus, he was at any rate not the originator of that tradition. It was a current impression of all the early historians. Geoffry Gaimar, who flourished in the eleventh century, speaks of the

"..... chemin
Ke fist feire li reis Belin."

cannot be decided by any ordinary methods of calculation. Light and darkness seem at different periods of the world's history to have walked side by side in nations adjoining each other, as we see the different shades of character and talent in members of the same family. We find wonderful simplicity of manners and apparent ignorance of, and indifference to, the arts and even comforts of life, co-existent with the highest state of refinement; and the simplicity of life in the patriarchs Abraham, Isaac, and Jacob singularly contrasts with the luxuries and polish of the then courts of Egypt, to which two of the patriarchs were visitors, without its apparently affecting or altering their mode of life. Yet though we make this comparison, we should scarcely feel justified in calling Abraham, Isaac, or Jacob savages, as some writers have been disposed to treat our British ancestors, among whom a somewhat similar mode of life prevailed. It is impossible to read the Scripture accounts of the interview of Abraham with the angels in the plains of Mamre, or the visits of Abraham and Jacob to Pharaoh's court, without being impressed with the refinement of thought, combined with the simplicity of manners, of those eminent patriarchs. And not only do we remark these anomalies with regard to civilization, but we see nations which have once enjoyed a high degree of refinement lapsing into a comparative semi-barbarism, such as that of Egypt until recently; others, like China, settling down upon the lees of a pristine amount of civilization, dating back probably some thousands of years, and content to make no farther progress. We see, not-

withstanding the spread of commercial intercourse, the inhabitants of the islands in the Pacific, in Africa, and parts of North and South America, still using the same kind of flint weapons which were in use in Britain until after the Roman conquest.

It is to be observed that some of the British flint weapons as dug up in Roman stations, as at Witcombe, Gloucestershire[f], and elsewhere, shew that, although supplied as they might have been by Roman implements of superior fabric of iron and bronze, the British slaves still gave the preference to the flint weapons to which they were accustomed, as the natives of India still adhere to their national implements notwithstanding the introduction of more artistic tools under Anglo-Saxon rule. So that except from the localities in which these implements are found, and a variety of circumstances connected with the discovery, we are quite unable to pronounce upon their antiquity. And that theory of the division of human epochs recently adopted by some antiquaries, as the stone period, the bronze period, and the iron period, however convenient in some respects, will not bear to be insisted upon when we find at Witcombe and elsewhere the implements of the stone age intermingling not only with the bronze but with the iron also.

But we have still to enquire whether there ever was a time when the use of metals was not known. We certainly read in Gen. iv. 22 that Tubalcain, who must have been as much as two or perhaps three hundred

[f] *Archæologia*, vol. xix. Account of the Remains of a Roman Villa at Great Witcombe, by S. Lysons.

years contemporary with Adam, was "an instructor of every artificer in brass and iron[g]." It is not even said that he was "the father of those," i.e. the originator, as Jabal and Jubal are called, of their discoveries, but "an instructor." If, therefore, there ever was a period when stone or flint implements only prevailed in the world, it must have been in the first six or seven centuries before the era of Tubalcain. But then what becomes of the two distinct bronze and iron ages of which

[g] Adam lived 930 years. He died only 126 years before Noah's birth, when Lamech, Noah's father, was 56 years old.

			Born A.M.
Cain	Abel	Seth	130
Enosh		Enos	235
Irad		Cainan	325
Mahujaal		Mahaleel	395
Methusael		Jared	460
Lamech = 1st wife Adah	= 2nd wife Zillah	Enoch	622
		Methuselah	687
Jabal, the father of pastoral life.	Jubal, the father of music. Tubalcain, an instructor of every artificer in *brass and iron.* Naamah	Lamech	874
		Noah	1056

The flood came when Noah was 600 years old, i.e. in the year of the world 1656. Iron and brass—presuming Tubalcain to have been the inventor of it—must have been discovered at least 500 years before the flood. The construction of the ark almost seems to necessitate the use of iron. It seems inconceivable that a vessel of that size should have been built wholly without that metal. It seems equally inconceivable that the knowledge of these things should have been lost very soon after the flood, when Noah and his sons, who had used those metals, were still in existence to perpetuate the knowledge of their uses.

modern theorists speak? We find Tubalcain using both simultaneously.

Cæsar, in the first book of his "Commentaries," says that in Belgic-Gaul "they used stone-hatchets and points of bone for their lances or arrows, because they had no iron, and this was common to them with many nations." Tacitus too, speaking of some of these nations, says, "They want iron, their arms are a proof of it." But he very soon contradicts himself—if it can be called a contradiction—for he speaks of their "swords and pikes which were made of iron." He probably means that they had very little of that metal, as we say, speaking loosely of nations or individuals, they have no money, when we mean very little. Mr. Thos. Wright, in his "Celt, Roman, and Saxon," shews that, according to William of Poitiers, some of the Anglo-Saxons fought with weapons of flint at the battle of Hastings, A.D. 1066, and that the Scots used them as late as the wars of Wallace, A.D. 1300.

It has been assumed therefore, I think too hastily, that when we find these implements of stone, the people to whom they belonged were not acquainted with the art of working metals.

That stone and metal were in use for such implements simultaneously is quite evident from the manner in which they occur together. In the tumuli in Wiltshire the stone arrow-heads are found not uncommonly with bronze daggers. In Derbyshire flint implements are found not only with bronze but with iron. Thus, in a barrow opened at Minning Low, in that county, by Mr. Bateman, an upper deposit of two skeletons was

accompanied by an urn, a flint arrow-head, a small piece of iron, and part of a horse's bit; and lower down in the same barrow, an earlier interment in a stone cist accompanied by an iron knife or dagger in a sheath of the same metal. And Mr. Wright mentions numerous instances.

Wherever the union of metals and flints is discovered we may probably assign a later date to these tumuli, giving a higher antiquity to those in which the flint implements alone occur; and this I take to be the case with the generality of the long-barrows, at least I know of no instance in which metal has been discovered in them, except in such positions as clearly to indicate that the metal belonged to more recent disturbers of these mounds.

But to return to the History of Nennius. He gives the first peopling of this country to Brutus, grandson of Ascanius, the eighteenth in descent from Japhet son of Noah[h]; and his history he professes to give from

[h] From whatever source Nennius may have derived his authority for a Trojan descent for the Britons, we have these singular and striking circumstances brought before us; that "when Homer sends Ulysses to consult the dead, he does not make him touch upon the celebrated shores of Egypt or Phœnicia, though he had sailed by them. He directs him to the coast of the Western Ocean, to Portugal or Spain, to the land of the Cimmerii or Celtæ, and the dominions of Pluto or Dis, whom the Celtæ acknowledged as their father."—*Davies, Celtic Researches*, p. 142.

Solinus, who flourished A.D. 80, notes that Ulysses was carried by the winds and waves to Scotland, as was proved by an altar discovered in that country existing in his day, written in Greek letters.

Claudius Claudianus, about A.D. 390, says,—

"Est locus extremum pandit qua Gallia litus
Oceani prætentus aquis ubi fertur Ulixes
Sanguine libato populum movisse silentem."

the following sources:—the annals of Roman history, the chronicles of the holy fathers, the writings of the Scots and Angles, and the tradition of the ancient Britons.

Whatever may be its historical value, it is quite evident that the idea of the British or Celtic descent from a Trojan ancestry did not originate with Geoffry of Monmouth, or even Nennius, from whom he may probably have copied; for Ammianus Marcellinus, who wrote 500 years before Nennius, mentions that the Celts had a tradition that they were descendants of the Trojans. It is said that "a few Trojans after the destruction of Troy, in making their escape from those Greeks who were dispersed abroad, took possession of these countries, which at that time were uninhabited." We should then enquire who were the Trojans, and what *their* descent, and whether all were Trojans who were engaged in that celebrated war. The learned Bochart[i] thinks that Lesser Phrygia, of which Troy was the capital, was peopled by Ashkenaz, Gomer's eldest son, because names of men and places in that country retained the commemoration of their founder; and although this fact does not settle so intricate a question, yet combined with other circumstances it gives considerable colour to the suggestion.

Nennius fixes the date of the peopling of this country by Brutus or Brito in what he calls "the third age of the world[k]:" this he defines to be the period "between Abraham and David[l]," and he limits it more precisely to the time of the Judges[m], to that time "when

[i] Phaleg., lib. iii. c. 9. [k] ch. x. [l] ch. i. [m] ch. iv.

Eli the high-priest judged Israel, and when the ark of the Lord was taken captive." Now according to the generally received chronology this happened B.C. 1141, or about forty years after Troy was taken, a date entirely consistent with possibilities, may we not say probabilities? Some have calculated that it would require about the length of time thus supposed between the first peopling of this country and the arrival of Julius Cæsar to bring the population up to the condition in which that Roman general found it. He describes it as "infinita multitudo."

But we meet also with this interesting historical fragment. Diodorus, quoting from Ctesias[n], tells us that "Teutamnus (the twenty-sixth king of Assyria after Ninus), who reigned about the time of the siege of Troy, sent a considerable number of men to help the Trojans, under the command of Memnon son of Tithonus."

Is it not in every way consistent with such a statement that after the unsuccessful termination of their expedition these auxiliaries should have wandered further in search of other settlements and conquests, and is there any improbability in the suggestion that these rovers may have been our first colonists, when we find a tradition long existing, and when we find the same language and religion, as I hope to shew as I proceed, prevailing both in Britain and in Assyria and its conterminal countries. At any rate, such coincidents exonerate Nennius from having fabricated the tale, for surely no one would venture to suggest that Ctesias,

[n] Lib. ii. p. 136. edit. Wessellin.

Diodorus Siculus, Ammianus Marcellinus, writers living at such different dates, embracing a period from 374 B.C. to 880 A.D., and having no common interests, could have been in a conspiracy to foster the national pride of the Britons as to their ancestral descent °.

Diodorus Siculus says that in his day the aborigines still inhabited these islands, so that whatever their origin may have been, the same race was inhabiting this country in the first century of the Christian æra.

° Gibbon asserts that "the fabulous colonies of Egyptians and Trojans, Scandinavians and Spaniards, which flattered the pride and amused the credulity of our rude ancestors, have insensibly vanished in the light of science and philosophy."—*Decline and Fall of the Roman Empire*, vol. iv. p. 29. He adds in a note that "in the beginning of the last century the learned Camden was obliged to undermine with respectful scepticism the romance of Brutus the Trojan, who is now buried in silent oblivion."

Whatever pride our ancestors may have felt in being descended from the heroes of Troy, it is quite evident that the tradition did not originate among themselves. Gibbon imagined them to be *αὐτόχθονες*. They must have sprung from somewhere, and the Oriental root of the language, as well as universal tradition, points to an Eastern origin.

If any weight attach to similarity of names in different countries as shewing a connection between them, it is not a little remarkable that one of the presumed sites of ancient Troy is to this day called Balli-dagh, where are still the vestiges of four tumuli not very dissimilar to those still existing in Britain. Now the name of Balli-Dagh is repeated nearly to the letter in the Celtic Bally-Daigh, in the county of Londonderry. It crops out again at the locality now corrupted to Bal-dock, in Herts., and perhaps at Baldhu, or Balduh, in Cornwall. Mr. F. Calvert, in an interesting paper on the site of Troy in the "Archæological Journal," No. 81, 1864, just published, derives the modern name of Balli-dagh from the Turkish, as the "honey-abounding mountain;" but however that may be, it probably has an older etymon. בעלי דאג, *Baali dagh*, is the 'agitation of Baal.' דאג, *Dagh*, is also 'a fish.' The fish-god Dagon is well known in mythology as having been worshipped in the East, and seems to appear again in many places in Britain and Ireland, (see Appendix No. I., under *Dagh*). Bali-dagh may be the Lord Neptune, with whom he is said to correspond.

Universal tradition confirms the impression that Europe and its adjacent islands were occupied by the descendants of Japhet, and so the Jews, who are the best expositors of the historical parts of the Old Testament, unanimously agree.

I confess that but for the universal tradition which assigns our descent to Japhet, I should have been rather inclined to attribute to the British Celts a Semitic origin, both on account of the relics of worship which we find in Britain, and also on account of the language, the traces of which we find still attaching to the names of those places where they carried on their religious ceremonies.

But it seems probable that the religion professed by our British ancestors was the universal deflection from the only true worship, and that the language which we trace as handed down to us in the names of places, still retained, where they worshipped, was the language at one period pretty well common to the world.

Max Müller[p] most appositely remarks that "It is impossible to mistake a Semitic language, and what is most important, it is impossible to imagine an Aryan language derived from a Semitic, or a Semitic from an Aryan language. The grammatical framework is totally distinct in these two families of speech. *This does not exclude, however, the possibility that both are diverging streams of the same source;* and the comparisons that have been instituted between the Semitic roots, reduced to their simplest form, and the roots of the Aryan languages, have made it *more than probable that the ma-*

[p] Science of Language, p. 269.

terial elements with which they both started were originally the same."

It has been said that another proof of the antiquity of the human race is the length of time required for the growth of any new language. This, however, appears to be entirely an assumption not borne out by fact. No doubt it has taken considerable time for the English language to grow up to what it is. But among nomad people the phases of language are perpetually changing. It is said that among the American Indians so frequent are the changes, that a traveller who may have learnt the language of any particular tribe, would after an absence of twenty or twenty-five years come back and find the language of that tribe so altered that he would hardly recognise it.

"Brown the American missionary," says Professor Max Müller [q], "who spent his whole life in preaching the Gospel in Burmah, tells us that some of the tribes who left their native village to settle in another valley became unintelligible to their forefathers in two or three generations. In the north of Asia, the Ostiakes, as Messerschmidt informs us, though really speaking the same language everywhere, have produced so many words and forms peculiar to each tribe, that even within the limits of twelve or twenty German miles communication between them becomes exceedingly difficult. Castrèn, the heroic explorer of the languages of northern and central Asia, assures us that some of the Mongolian dialects are actually entering into a new phase of grammatical life." In the United States of North

[q] Science of Language, pp. 52, 53.

America, not only has the tone of speaking, and the accentuation and pronunciation of words, materially changed within the comparatively few years they have been separated from the mother country, but many new words have been introduced by them, and expressions borrowed from local and other circumstances which are too numerous to mention: what material difference in language between the parent country and her offspring a few centuries may make, will probably depend upon the amount of intercourse kept up between the two, and the disposition to copy each other's novel introductions. The closer, therefore, the similarity between the early British and the patriarchal languages, the more ancient, would I argue, was the connection between those races. It has been supposed that the Anglo-Saxon element in the etymology of our local names in the south, and a considerable sprinkling of Danish in the north, have driven out the British; this, however, is by no means the case. A very large—I would almost say the largest—proportion of the names of our villages and hamlets retain their aboriginal names with only a Saxon or Danish termination[r]. As far as language is concerned the Romans have left but little traces of their occupation in the names of places; they Latinized the British names, which were again varied by their successors. In the south we constantly see a blending of the two languages, or the British and Anglo-Saxon joined to express the same idea. Sometimes the British takes precedence of the Saxon, and sometimes the Saxon takes precedence of the

[r] See Appendix I., on local names.

British. Thus the name of the great range of hills which form, as it were, the backbone of our own county is an exemplification of this theory. Cotteswold is from *Coeds-weald*, both the former and the latter signifying 'wood,' the one in British and the other in Saxon, while the former, again, is from the Hebrew קדה, *Quedah*, meaning 'to cut,' i.e. cuttable material. So Rhydliford and Rudford, the British word *Rhyd* meaning the same as the Saxon, 'a ford,' and the former again from Hebrew רדה, *Rydah*, 'to descend or go down,' as into a river. Aberford, again, implies precisely the same thing; the British *Aber*, as before, coming from the Hebrew עבר, *Ober*, 'to pass over,' as a ford or a ferry: hence the passage near Gloucester, formerly a ferry, at Over-Bridge. In the village of Hampen, anciently written Hag-pen, we have the Saxon *Haigh*, 'high,' first, and the British *Pen*, 'high,' last; and this again, as Parkhurst shews us, from Hebrew פנה, *Peneh*, 'a lofty surface,' the precise description of that locality. Thus I propose to shew in the course of these pages, when we come to the relics of British worship remaining in this country, and retaining with little variation or corruption their aboriginal names, the remarkable similarity between those names and the Hebrew and Chaldee languages.

The same theory holds good in the names of some of our old British families, as for instance our old Gloucestershire name of Kilminster, from *Kil*, 'a cell or church' in British (deriv. כל, 'to contain,' 'to hold a number of persons'), and *Minster*, 'a church,' in Saxon. So also Mab-son, or Map-son—*Mab* (a son) or

Map, British, מאב, Hebrew, and *Suna*, Saxon, 'a son;' Ben-son—*Ben*, בז, 'a son;' *Win-sun*, עין, 'sun,' and perhaps *Mat-sun*, *Mat* being 'Pluto,' or 'the setting sun.'

Now, whatever may be the historical value of the Welch poems, it is undoubted that Taliesin in his *Angar Cyfyndawd*, says that his lore had been "declared in Hebrew, in Hebraic," and this tradition is certainly entitled to respect, as far as it bears an undesigned corroboration to the linguistic discoveries with reference to the names of British places of worship, still clinging with pertinacity, through all ethnical corruptions, to those places, as will hereafter be shewn.

It is a very remarkable circumstance, that while all, or almost all, relics of a domestic or military character of the ancient Britons have perished from off the face of the earth, we should have left to us so many places where their religious worship and sepulchral rites were performed, retaining still the aboriginal names, with comparatively little change, as to enable us to reason with a considerable amount of data, and to draw conclusions from them, bearing upon and connecting them with the great historic chain.

The Anglo-Saxon Chronicle distinctly states that "The first inhabitants of this land were Britons, and that they came from Armenia, and first settled in the south of Britain." Some later transcriber of the Chronicle, actuated by some fancy of his own, (perhaps imagining that Armenia was too far off,) takes a pen and interpolates Armorica, i.e. the present Brittany in France. This reading, however, while admitted

into the margin, is not admitted into the text of the best editions of the Chronicle.

But, on the other hand, history tells us that Brittany was peopled from us, and not we from them. Tacitus tells us that the language of the Gauls and Britons was identical: "Nam sermo fuit Britannis Gallisque communis."

Let us then enquire, still further, what are the probabilities of our coming from Armenia and our Japhetan descent. Josephus, a most disinterested authority on this subject, a learned Jewish antiquary, living in the first century A.D., says that "Gomer, the eldest son of Japhet, was father of the Gomerites, called by the Greeks Galatians," who were the Gauls of Asia Minor, inhabiting a part of Phrygia.

"Of this opinion, too, is the learned Bochart: and if he be right, those who derive the Cimmerians or Cimbri (Cymri) from Gomer have some grounds for their derivation, the Cimmerians seeming to be the same people with the Gauls or Celts under a different name; and it is observable that the Welch, who are descended from the Gauls, still call themselves Cymri or Kymry[t]."

The Rev. M. W. Morgan, in "British Kymry," appositely remarks, that "If the Kymry are not the race of Gomer, then the eldest son of Japhet would be the only one of them who left neither name nor posterity. This could not have been, for Moses expressly records the sons of Gomer, and the promise of God was that 'Japhet should be enlarged[u].'"

[t] Universal Hist., vol. i. p. 140.

[u] Gen. ix. 27.

It certainly is entirely in accordance with the prophecy of Noah, that God should "enlarge Japhet," and with the accounts of the peopling of the earth, that the isles of the Gentiles should be occupied by the descendants of Japhet. The prophecy seems to indicate that at first, at least, the Japhetans should have no settled dwelling-place, but should be intermixed with the Shemites; and this has doubtless caused a difficulty in distinguishing ethnographically the descendants of the two brothers. The especial aptitude for colonization of the British, their migrations to all parts of the world, seems to point them out as fulfilling the prophecy of their enlargement, especially in the East.

The settlement of Ashkenaz, Gomer's son and Japhet's grandson, would seem to have been Armenia, from the fact that in Scripture Ararat, Minni, and Ashkenaz are mentioned as bordering peoples, invited together by the Medes to take a part in the destruction of Babylon[x]. Josephus[y] says, that "of the three sons which Gomer had, Aschanaxes gave original to the Aschanaxians, (at this day termed Rhegians by the Greeks)." Rhegium was the chief city of the Brutii in Italy, colonized probably by the descendants of Ashkenaz. At any rate, the concurrence of the names of Ashkenaz and Brutii may help us to trace the course of the migration, and to unravel the tradition of the British descent from Brutus, grandson of Ascanius (Ashkenaz).

The name of Ashkenaz enters into the appellations of places, rivers, lakes, and islands in that country, branching off from thence into Asia Minor, and mark-

[x] Jer. li. 27. [y] Antiq., ch. vii.

ing probably the migrations of that family. As the slightest fragments of history have their value, so we may remark that Homer mentions a king of that name who was present at the siege of Troy, besides Ascanius the son of Æneas. The signification of Ashkenaz, אשכנז, 'a spreading light or fire, or a distant light,' seems possibly to allude also to the removing of that family to distant lands—a nominal perpetuation of the memory of the promise of the enlargement of Japhet.

Another testimony to the British colonization by these ancient peoples is Theophilus Antiochenus (floruit A.D. 180), who says, "At first, men being then few in the Arabic and Chaldaic land, after the division of languages, they began by degrees to increase and multiply throughout the whole earth: and some proceeded to dwell in the east, others in the parts of the great continent and towards the north, *insomuch as to extend as far as the Britons.*" He also says, "From all historians it is certain that Gomer or Ashkenaz, with other grandsons of Noah, first peopled Gaul."

Eustachius of Antioch says[z], "Gamer (i.e. Gomer) was founder of the Gamerians, whom we now call Galatians or Gauls." St. Jerome[a] says the Galatians are descended from Gomer. Isidore[b] says seven sons of Japhet are mentioned, among whom Gomer, who was father of the Galatians, i.e. Gauls. The Chronicle of Alexandria says the same. It has been an universal tradition, and an unbiassed and independent one, and therefore worthy of respect.

[z] Commentary on Hexameron, p. 51.

[a] *Trad. Hebr. in Græc.*

[b] *Orig.*, lib. ix. c. ii.

Josephus says that the sons of Japhet so spread their population, that "beginning at the mountains Taurus and Amanus, they proceeded along Asia as far as the river Tanais, and along Europe to Cadiz, and settling themselves on the lands they came to, their names were imposed on the nations there [c]."

Now, this entirely coincides with what Nennius says he found "from the tradition of the ancient people who were the inhabitants of this island in the first ages of Britain:" such as that the Franks were called from Francus, the Alemans from Alemanus, the Goths from Gothus, the Burgundians from Burgundus. Such a derivation certainly does not appear more inconsistent than that the Medes should derive from Madai, the Muscovites from Mesheck, and the Thracians from Tiras. At any rate this idea is no invention of Nennius.

Mr. Rawlinson, in his Essay on the Fourth Book of Herodotus, shews that "a people known to their neighbours as Cimmerii, Gimiri, or probably Gomerim, attained to considerable power in Western Asia and Eastern Europe, within the period indicated by the date B.C. 800—600, or even earlier," and this is mentioned as a fact which can scarcely be said to admit of a doubt. Not only is the fact recorded by Herodotus, but confirmed by Homer, Æschylus, Callinus, and Aristotle, and "geographical nomenclature." The Gimiri are moreover mentioned in their ethnic character in the Cuneiform records.

There is evidence to shew that in the East, in

[c] Antiq., lib. i. c. 6.

Armenia and Central Persia, a race existed of the same name; and the prophet Ezekiel, about B.C. 600, speaks of Gomer as a nation then existing in the north quarter of Armenia, and the Armenian historians speak of Gamir (Gomer) as the ancestor of their race of kings. There certainly is, as Mr. Rawlinson observes, "the very closest possible resemblance between the Greek name *Κιμμέριοι* and the Celtic Cymry, and the presumption is in perfect harmony with all that enlightened research teaches of the movements of the races which gradually peopled Europe."

"The Celts had an unvarying tradition that they came from the East." . . . "Celts were undoubtedly the primitive inhabitants of Gaul, Belgium, and the British Islands." . . . The identity of the Cymry of Wales with the Cymbri of the Romans, seems worthy of being accepted as an historic fact, upon the grounds stated by Niebuhr and Arnold." . . . "The historical connection of these latter with the Cimmerii of Herodotus, has strong probabilities, and the opinion of Posidonius in its favour."

The chain of evidence seems to me complete. Appian[d] says the Cimbri were Celts. Diodorus says that the Cimbri were Gauls or Celts; the Gauls were Galatæ, *per syncope* Geltæ or Keltæ: the names are synonymous[e]. The way in which Mr. Rawlinson, in the Essay from which I have quoted, brings the Cymric Celts from Armenia to Britain is most masterly; it

[d] *De Bell. Illyr.*, p. 758.

[e] "Qui ipsorum linguâ Celtæ nostra Galli appellantur."—*Cæsar de Bell. Gall.*, lib. i.

confirms all the traditions of the Welch, the views of Nennius, and the Anglo-Saxon Chronicle, and all our earliest histories, and to any one who has studied the question, seems most convincing; and if a variety of independent and undesigned testimony is requisite to the acceptance of historical facts, we have it as fully as it is possible to expect.

Max Müller[f] seems to attribute to the Armenians a Semitic descent, and one might be disposed to imagine them, both from analogy of language and name, to be descended from Aram the youngest son of Shem; but the Armenians themselves, though locally situate in the countries generally occupied by Shem's descendants, distinctly disclaim the line of Shem as their progenitor, and claim to be descended from Togarmah of Japhet's posterity—in fact, from the younger brother of Ashkenaz[g].

An incident of minor importance, perhaps, yet not without its interest, is the remark of Cæsar[h], that the Britons fought from two-horsed chariots, as did also the Gauls, the wheels of the chariots being armed with iron scythes. Pomponius Mela and Strabo confirm this account, and Diodorus Siculus employs this remarkable expression: "they use chariots, as the ancient Greek heroes are reported to have done in the Trojan war." This reference to the Trojan war, and the identification of the mode of warfare adopted by the Trojans and Britons, coupled with the remark of Ammianus Marcellinus, and the British traditions, may

[f] Science of Language, p. 230.

[g] See Universal History, vol. i. p. 135.

[h] Cæsar speaks of *innumerable* chariots; and no less than six different sorts are mentioned, and of excellent make.

not be devoid of a certain significance in helping to determine the question of our nationality; because there must have been something peculiar in the shape of these chariots to have induced Diodorus Siculus to have made that remark, and we know how slow nations were in olden time to give up national customs, or to adopt those of other people. A similar style of chariot was in use among those Asiatic nations which bordered upon Armenia.

We read of the nine hundred chariots of iron with which "Sisera, captain of Jabin, king of Canaan, mightily oppressed the children of Israel[i]." They were sufficiently different from the chariots of Egypt, to which the children of Israel had been accustomed during their sojourn in that country, to have been worthy of especial note and especial dread. Burder, in his work on Oriental customs, says that "Jabin's chariots being said to be chariots of iron, does not mean that they were made of iron, but that they were armed with it. Such chariots were called *currus falcati*, and in Greek δρεπανοφυραι. They had a kind of scythes of about two cubits long, fastened to long axle-trees on both wheels. These being driven swiftly through a body of men made great slaughter, mowing them down like grass or corn." These chariots are mentioned in Xenophon[k] and Quintus Curtius[l].

The introduction of chariot warfare, however, into Britain, was probably scarcely contemporaneous with the first colonization of this country, inasmuch as we do not find a trace of metal in the earliest British

[i] Judges iv. [k] *Cyropædia*, lib. vi. [l] Lib. iv. c. 9.

tumuli, and the only weapons or tools there found are of flint. The Britons had either at the time of the erection of those monuments not become acquainted with the iron-producing resources of this island, or they purposely abstained from the use of metal in their sacred mounds upon the principle by which people seem to have been guided in ancient times, possibly in false religion as well as in the true, as we read in Exodus xx. 25: "If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." The same feeling prevailed in the building of the temple of Solomon[m]. Another circumstance worthy of remark is the prevalence of a similar religion in Britain to that exercised in Chaldæa, Canaan, and the surrounding countries, the worship of the host of heaven under various names and titles—that Baal worship, in short, which was the great difficulty with which Moses and Joshua had to contend: but on this further by-and-by.

The colonization of this country, to judge from many circumstances, does not seem to have been effected by a single migration, but to have been accomplished, as the French would say, *à plusieurs reprises*, probably many years, and perhaps centuries apart, and though flowing chiefly from the same quarter, and diluted perhaps in some degree by the nations through which they passed on their way hither, yet on the whole keeping up much the same national character and language. The Belgæ, for instance, though a people of the same origin, were a much later colony. These

[m] 1 Kings vi. 7.

seem to have settled in Hampshire, Dorset, Somerset, and South Wilts, and to have mixed probably with the earlier settlers without altogether driving them out. Judging by the burial-places which still remain of this tribe, and by their crania which we find in them, they appear to have been physically a more powerful, yet morally and religiously of a lower stamp than the first settlers, in this country, and probably introduced customs which tended to degrade rather than improve the aboriginal worship. Dr. Thurnam finds a decided difference in the intellectual capacity of the crania of the tribes buried in the long barrows and those buried in the bell-shaped or bowl barrows. The Gauls, who occupied the greater portion of the country now known as France, and those who occupied Britain —Cæsar and Tacitus being our authorities—used a language in common, or at least not differing from each other more than we find to be the case in different counties in England. "Although it is probable," says Dr. Pritchard[n], "that dialectic differences may have existed among the British tribes, yet it is likely that nearly the same language on the whole was spoken through all the parts of Britain possessed by those who are termed the aborigines of this island."

We must not forget that in attempting to trace our British or Gaulish ancestors, we embrace a large space of time during which we have no distinctive national written history. In short, from the earliest occupation of this island down to the ninth century of the Christian era, we have no historians extant whom we may

[n] Researches into the Physical History of Mankind.

call our own. We have therefore to build up our history upon the fragments which we find relating to our own country incidentally scattered here and there in the histories of other nations, upon ancient traditions, and such discoveries as the spade and pick-axe of the antiquary shall reveal to us, aided by the traces of the original language of this country, found in the etymology of the names still attaching to places and monuments of undoubted Celtic origin°; and in some degree

° I cannot avoid here quoting a passage from a most interesting work just issued from the press called "Words and Places," by the Rev. Isaac Taylor:—

"Ethnology is the science which derives the greatest aid from geographical etymology. The names which still remain upon our maps are able to supply us with traces of the history of nations which have left us no other memorials. Egypt has bequeathed to us her pyramids, her temples and her tombs; Nineveh her palaces; Judæa her people and her sacred books; Mexico her temple mounds; Arabia her science; India her institutions; Greece her deathless literature; and Rome has left us her roads, her aqueducts, her laws, and the languages which still live on the lips of half the civilized world. But there are other nations which once played a prominent part in the world's history, but which have bequeathed no written annals, which have constructed no monuments, whose language is dying or is dead, whose blood is becoming mingled with that of other races. The knowledge of the history, and the migrations of such tribes must be recovered from the study of the names of the places which they once inhabited, but which now know them no more; from the names of the hills which they fortified, of the rivers by which they dwelt, of the distant mountains on which they gazed. As an eloquent writer (Palgrave) has observed, 'mountains and rivers still murmur the voices of nations long denationalized or extirpated.' Language adheres to the soil when the race by which it was spoken has been swept from off the earth, or when its remnants have been driven from the plains which they once peopled into the fastnesses of the surrounding mountains."

The above remark is entirely apposite to the purpose of this work, which seeks to rescue from oblivion through the means here mentioned, somewhat of the history of our country, which is otherwise rapidly

upon the labours of the anatomist and craniologist, who have given us some interesting facts relating to the ethnology of those early inhabitants whose crania and skeletons have been discovered in the places of sepulture which have been opened within the last few years, when a more matured scientific knowledge has been brought to bear upon these things.

It is probable that, notwithstanding the number of centuries which must have elapsed between the first colonization of these islands and the Roman invasion, but few great changes in civilization had been made, and but little progress effected in the arts and sciences during that interval, so slowly are primitive nations given to change; so that we have reason to suppose

passing into oblivion. The thanks of etymologists are due to the pains taken by Mr. Taylor. I could only have wished that he had not stopped short in many of our etymons with the Anglo-Saxon, but carried them still further through the Saxon to the primæval language. No doubt the Saxons gave many new names to places, but both they and the Romans left the original names which they found, adding only their own terminals, or giving their own pronunciation to the British word.

Philologists and etymologists have been unfairly accused of a looseness of definitions, whereas the meaning of words not only frequently derives in a secondary manner from the same original root, but after the primary meaning gets lost, and only crops out again in another form. This is peculiarly exemplified by the author of the Epistle to the Hebrews, where he defines the meaning of the word Melchisedeck "first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Salem, 'righteousness,' and Salem, 'peace,' have the same ideal origin; righteousness and peace are constantly coupled together, one as being the result of the other; they have a common idea, a common origin, and a common name. The town Salem takes its name as the abode of righteousness and peace. So, when we speak of Baal as meaning 'Lord,' 'strength,' 'power,' 'fine or noble in sound, shape, or feature,' the original idea is one and the same.

that for the most part the inhabitants were pretty much the same on their first arrival as they were when Cæsar found them. Nevertheless there are indications in the writings of Cæsar, Strabo, and Diodorus Siculus, that there was considerable difference between the civilization of those tribes who had been brought into contact with the Phœnician traders and those who inhabited the interior; and this is as natural as that the gentleman who spends some time in London every season, in the nineteenth century, should be expected to be more refined in his manners, appearance, and mental cultivation, than his neighbour who lives in the country all the year round.

Great injustice has been done to the character of the early inhabitants of this country by the writers of popular histories of England, who represent our British forefathers as a set of savages. And it is to be regretted that so grave, and generally unprejudiced a writer as Sharon Turner, in his "History of the Anglo-Saxons," should, by way of exalting the character of the latter at the expense of the former, have represented the Britons on the arrival of Julius Cæsar, as little or no better than the inhabitants of New Zealand, when that country was first discovered by Europeans.

The following observations, it is hoped, may in some degree tend to dissipate so unworthy a suggestion, and to check a growing scepticism as to anything good or noble among our Celtic ancestry.

Civilization is doubtless a relative term. The New Zealanders on their first discovery were civilized in comparison with the aborigines of Australia. The

people of Japan and China far surpass the natives of Mexico, Chili, Peru, or Patagonia. The credit for civilization, or the want of it, also very much depends upon those who apply the terms. If Cæsar called our ancestors barbarians, we have to enquire what the word 'barbarian' meant, as he used it, and the comparison which that term created with his own nation.

Now the Greeks and Romans called all foreign nations barbarians, pretty much the same as the Jews called all people who were not of their own kith and kin Gentiles. The word 'barbarian' appears to have come from the primæval language and its cognates in Hebrew, Syriac, and Arabic. *Bar*, בר [p], means 'all that is outside.' The repetition of the word בר בר *bar, bar,* puts the distance greater: therefore *barbari* means exactly what the Chinese call us, 'outside barbarians;' not so much from our ignorance of or want of skill in arts and sciences—in which they cannot but acknowledge our expertness by their learning from us so many modern inventions—as from our being foreigners from a distant land. This was the origin of the name of Barbary in Africa, the most remote country known to the ancients. The word had originally no reference to manners or civilization.

Primitive simplicity was not savageness; and Abraham's mode of life, though simple compared with that of Pharaoh's court, could not be properly termed sa-

[p] See Parkhurst, under ברר. *Bar* is 'beyond.' Bethabara, and Beth-bara are places *beyond* Jordan; and Barton, a common name for places outside large towns, as at Gloucester and Bristol, meant a suburb *beyond* the town.

vagery; neither could the epithet 'barbarian' be applied to one whose sentiments, expressions, and manners, as shewn in the brief history which we have of him in Scripture, will bear comparison with the most courteous and polished nations. So that if our researches should shew a state of civilization among our British ancestors similar, or even superior, to that of the Abrahamic era, I do not think that it would be quite fair to call them savages.

But were the Britons the rude, ignorant, unpolished people which some persons fancy that they were?

Let us examine the testimony of those contemporaneous classical writers who have incidentally made the inhabitants of this country the subjects of their remarks. And though we have no palaces to shew, like ancient Rome, Greece, or Egypt, we have still left among us some of those megalithic structures which have required almost as much mechanical skill to erect, as the more laboured temples belonging to the more polished nations. At any rate, we have contemporary evidence, and that of the most distinguished character, that the civilization of this country was at the time of the Roman invasion, and doubtless previously, as far above the New Zealanders, Australians, and Hottentots, as the people of our present provincial towns and villages are superior to the Madagascarites and Bosjesmen.

To commence then with the war-chariots of Britain; what a number of arts and sciences, what a host of artizans, does the possession of these vehicles necessitate. And we must not forget that these chariots are testified to by Julius Cæsar, Diodorus Siculus, Strabo, Dion Cassius,

and Pomponius Mela. There must have been miners, with all their appliances, to discover and dig the metal; there must have been metallurgists, smelters, blacksmiths [q], carpenters, harness-makers. Had the New Zealanders any such knowledge? Then the scientific way in which they worked up their metals is well described by Diodorus Siculus[r], who says, that "they dig tin ore [s] out of their *mines*, and prepare it with great dexterity and art. Though this ore is naturally of a hard substance, yet it is mixed and incorporated with much earth, from which they separate it with great care, and then *melt and cast it into blocks or ingots of a square form like dice.*" And yet the writer upon the article "Celts," in Rees's *Cyclopædia*, quoting this very passage, says, "this was the only metal they were acquainted with, as the produce of the island." Did he mean that the war-chariots of these people, of which he speaks within the next few lines, were made of tin, like children's toys; or did he mean that they imported their iron for building their chariots? because, if so, this would shew an advance in civilization, namely, an import trade. But Strabo ex-

[q] Without blacksmiths whence did they get the chains (*catenæ*) with which Cæsar (lib. iv.) says they bound the Roman prisoners?

[r] Lib. v.

[s] The Hebrew word for tin is בדיל, *Bdell*, or as it is called in Genesis ii. 12, *Bdellium*. The other stone mentioned in that passage is שהם, *Shes*, which is translated the 'onyx-stone,' so called in Greek because as hard as a hoof, *ονυξ*;—Query flint? It is said to be a precious stone; so was flint, a most precious stone in the eyes of aboriginal peoples. It is not a little remarkable to find two articles, tin, and probably flint, for which Britain is so famous, in such close juxtaposition. I do not know whether it has ever struck any one before, or whether anything can be made out of it, connecting this with the primæval world, which has doubtless undergone considerable diluvial changes.

pressly says, that they had gold, silver, iron, and lead, which they exported. Cæsar tells us that the Britons *imported* their brass—" ære utuntur importato." Lead was *exported*, according to Pliny, and in such abundance was it found, that a law was passed among the Britons, limiting the amount of production. So that, according to this, we have both an import and export trade. Strabo, who flourished thirty years before the Christian era, names various articles of import and export, and the duties levied upon them[t]. The navy, too, of the Britons must have been something more than that which the writers of the popular histories of England, designed for the education of the youth of the nineteenth century, would lead them to suppose—namely, those coracles, described by Julius Solinus, who says that they who used them abstained from eating during their passage from Britain to Ireland, lest they should overweight their vessels. Such coracles are still used on the Wye, and upper parts of the Severn, by fishermen; and if our British ancestors did use such to cross over from England to Ireland, I can only say that they were both brave and clever fellows. Let any one try it in an Oxford or Cambridge out-rigger. As well might the Japanese ambassadors, describing an University boat-race, persuade their countrymen that such was the navy of Great Britain. No doubt the Britons covered their ships with skins, as we now sheath them with copper and zinc, but their ships must have been of a considerable size. How otherwise did they export their wheat to Gaul?—for we read that Britain

[t] Lib. iv.

was a sort of granary to the Gauls. How else did the Britons export their tin, as Festus Avienus tells us they did, in these very same skin-girt vessels—

> "....turbidum late fretum
> Et belluosi gurgitem oceani secant—
> .... rei ad miraculum
> Navigia junctis semper aptant pellibus
> Corioque vastum sæpe percurrunt salem."

But even Avienus' account must be received with caution, since we might gather from it that no timber at all was used in the construction of these vessels. It would be difficult to construct vessels simply of skins which would be calculated to carry weights. We know how much ballast is required to make even a timber-built ship sail properly.

Cæsar speaks of the navy of the Gauls as a full match for his own—nay, superior in build; and we can scarcely imagine that the Britons, whom he describes as the instructors of the Gauls in so many important matters, should have been so much their inferiors in the art of navigation[u].

Some of the British chieftains (Divitiacus, for instance, in Cæsar's time) appear to have possessed territories both in Gaul and Britain. The southernmost part of Gloucestershire and the north of Somerset (*Hædui*) were probably the possessions of that Gaulo-British noble. It seems puerile to suppose that these

[u] How, without a stouter navy than is generally attributed to the Britons, had the Belgæ invaded Britain about 350 B.C.? It is quite evident that the Britons had assisted the Gauls with their navy against the Romans under Julius Cæsar, and that the destruction of their fleet by that Roman commander was the reason for his finding no naval opposition to him when he invaded Britain.

coracles were the only means possessed for intercourse between the two nations.

Another and remarkable testimony to the state of civilization of that period may be gathered from Seneca's forced loan of a thousand myriads of money to the Britons, and its sudden recal, which Xiphilinus gives as the cause of the celebrated revolt of that people under the renowned queen who is called Bunduica, or Boadicea. Is it customary to force loans upon savages? or to trust them with a loan at all? Who would think of suggesting a loan to the New Zealander or Australian? Would such a proceeding be safe with the more polished Japanese? The very idea of such a thing argues in those to whom such a proposition was made certain perceptions of political economy, a state of commercial advancement, and a sense of mutual confidence which excludes the idea of savagery. Nor must we forget that this transaction took place not more than fifteen or sixteen years after the conquest of the Britons by the Romans; so that one of the two following hypotheses is absolutely necessary, viz. either that the Britons were already proficients in the knowledge of commercial transactions, or they were very apt scholars: and this is a people whom some would have us suppose were ignorant of the value and purposes of money!

The knowledge and use of money is, amongst others, a signal refutation of the idea that our British ancestors were the savages that they are represented to have been. A corrupt passage of Cæsar had conveyed the impression that the Britons were ignorant of coinage;

Mr. Hawkins, late of the British Museum, has clearly shewn that this is an error. Mr. Evans, Hon. Sec. of the Numismatic Society of London, has also ably combated this view, and shews out of Cæsar himself, from Cicero, Dion Cassius, Suetonius, and Eutropius, that the Britons possessed a mint. Mr. Evans assigns B.C. 150 as an approximate date for the commencement of the British coinage. As he allows so much, I see no reason for his carrying it back to a still more remote period. The coinage was doubtless very rude, but there are strong traces in it of the imitation of an Oriental mintage, which shews that the insular position of the Britons had not shut them out from traffic with other nations to the extent which some have supposed[v]. It is hard to say how the tribute imposed upon the Britons by the Romans was to be paid without some circulating medium. Tribute paid in kind at that distance from Rome, one would imagine, must be very inconvenient, to say the least of it.

Then with regard to agriculture, another recognised branch of civilization. We do not find savages cultivating the soil[x]. Cæsar found plenty of *wheat* in

[v] It is to be remarked that the earliest British coins are not imitations of the Roman coinage, which they would have been had the Britons learnt the art from the Romans, but they much more resemble the coinage of Philip and Alexander, and the Greek and Eastern mintage, and this argues an earlier date for the British currency than the Roman conquest.

[x] The Welch Triads say that Hu Gadarn first instructed the Cymry in ploughing land, and Coll first introduced wheat and barley where previously only rye and oats were known. Hu Gadarn is said to have been the first colonist of Britain. Strabo in the beginning of the Christian era mentions corn as a British export, (lib. iv. p. 199).

Britain[y]. He sent out his soldiers to reap the wheat of the inhabitants, and found no lack of corn for the sustenance of his troops. Pliny[z] speaks of the way in which the Britons manured their land, another mark of progress, and says that the virtue of the chalk which they used lasted eighty years. How had they acquired that knowledge if they had not used it for as long a period?

It would be absurd to say that they acquired their knowledge of agriculture from the Romans. Pliny does not venture to hint anything of the sort. Nay, his remark upon the duration of the virtue of manures carries us back beyond the time of the Roman invasion. Pliny says that no one required to use that kind of manure twice in a lifetime. He speaks of the use of sea-sand, chalk, and lime, as suited by the Britons to various soils. He speaks of trenching and deep-digging, shall we not say sub-soiling? and he says that the reaping-machine was known to the Gauls, and if so undoubtedly also to the Britons, to whom, according to Cæsar, the Gauls were wont to send their youth for education. Pliny's description of the reaping-machine is most interesting, as shewing that if there is anything new under the sun, there is very little.

In book xviii. c. 30, he says: "Of reaping there are various methods. In the broad level fields of the Gauls, enormous machines with teeth set in a row, placed upon two wheels, are driven through the standing corn, a horse"—or rather a mare, he uses the word

[y] Lib. iv. [z] Lib. xvii. s. 4.

"jumento," doubtless from mares being the steadiest for such work—"being attached to the machine backwards; the corn thus cut off, falls into the furrow or barrow." Critics differ as to whether "vallum," the word used, means a furrow or a barrow: it means both.

Are these proofs of barbarism?—seeing that it is not twenty years that the reaping-machine has been reintroduced among ourselves. Strabo, and other classical authorities, speak of their granaries for housing their corn.

Then, as to mechanics: the previous question may have already settled that point; but how about moving those enormous megaliths of which their temples and cromlechs were constructed, weighing from ten to forty tons? It could not have been done by sheer human or brute force. 'All the king's horses and all the king's men' could not have budged a single one of them. There must have been the *lever*, the pulley, the dray, the prop, the wedge, and other mechanical contrivances for moving weights, which would have puzzled the best among us[a].

[a] And if we could admit the arguments of the advocates of a flint period to be correct, the greater must have been the ingenuity of a people who with such primitive and feeble implements only could effect such gigantic works as still remain among us. But even the manufacture of the flint weapons themselves required a considerable amount of skill, equalling as they did, if not surpassing, the flint instruments of modern times. The manufacture of common gun-flint, now all but abandoned since the introduction of the copper-cap, has been a secret even in our own times, and the signs by which flints fit for the purpose were selected, have not been generally known until M. Dolomien published an account of the method practised in France some years since in

Does not Cleopatra's Needle, though belonging to the British Government, still lie in a ditch in Egypt on account of the expense and difficulty of moving a pillar of so great a weight? Whatever difficulty the Britons may have found in moving these stones, they did it.

The accomplishment of great achievements with small appliances argues a larger amount of ingenuity and intellect than the performance of the same or even greater results with ampler resources. The erection of Avebury and Stonehenge temples, with the appliances then possessed, reflect far greater credit upon the builders than the building of St. Peter's at Rome, or St. Paul's in London, with the means at the disposal of the architects of those more splendid structures.

And next as to medicines. The Druids were most celebrated as physicians. Pliny says expressly [b] that "Tiberius Cæsar destroyed the Druids, who were the poets and physicians of that nation." Pliny also speaks of their knowledge of botany and chemistry [c], decoctions of herbs [d], and manipulations of salves and ointments. Human bones, which have been fractured and reset by art, have been found in several of the Druidical tumuli.

With regard to astronomical knowledge. Pomponius

Mémoire de l'Institut National des Sciences, from which it appears that only large flints, varying in weight from two to twenty pounds, were made use of.

[b] Hist. Nat., lib. xxx. c. 1.

[c] Lib. xxiv. c. 11; lib. xxv. c. 9; lib. xvi. c. 44, &c.

[d] The Britannic herb *par excellence* was celebrated for the cure of Stomacacen; is mentioned by Pliny, Hist. Nat. xxv. 6.

Mela[e] and Cæsar[f] say that these people had great knowledge of the stars and their motions, of geometry and philosophy, and the powers of the immortal gods, and that they discourse much upon these things, and teach them to their youth.

And is not this in keeping with the tradition that the Druids had universities, one of which is said to have been at Cricklade, one at Lechlade, and one at Oxford? Cæsar further tells us that the Gauls of the continent sent their children to Britain for religious education; in short, he all but uses the word university. He says *a vast number of the youth*[g] seek to the Druids for the purpose of instruction. This expression of a vast number would lead to the deduction that education was then far more extensively diffused than is generally supposed. This vast number of youth must have had stated places of meeting, and whether those places be called schools, academies, lyceums, or universities, the result is the same[h]. Cæsar also tells us that they used Greek letters, "Græcis utuntur literis." Whether he means Greek literature, or whether he means the Greek character, is not quite clear. If he meant the latter, he may not have meant that they actually used Greek letters, but something which looked like Greek; but there is no reason why they should

[e] Lib. iii. [f] Lib. vi.

[g] "*Magnus* adolescentium *numerus* disciplinæ causâ concurrit:" lib. vi. cc. 13—20.

[h] Ammianus Marcellinus (lib. xv. c. 9) says that the Druids formed themselves into fraternities as the authority of Pythagoras decreed. This was also very similar to the Schools of the Prophets under the Israelitic religion.

not have used letters of the description of the ancient Etruscan or Pelasgic; nay, it is most probable[1]. He further tells us that the youth were obliged to learn from memory and repeat a vast number of verses, some say as many as 20,000 at a time. What Eton youth would do as much? It is said also that prizes were given, that considerable emulation was shewn, and that parents sent them from far and near; nay, that such was the love of learning, that some were willing to remain under tuition as much as twenty years. The only barbarous thing which my young Eton friend would find in this would be 'the idea of a tutor putting a fellow to learn 20,000 lines at a time,' and the extraordinary notion of stopping at school or at college twenty years! True, we do not do such things now-a-days, but that is no reason that they did not do so then.

Another proof that our ancestors were not quite the barbarians they have been taken for, is their knowledge of the arts of weaving and dyeing. How were the fine flowing robes of the Druids described by Pliny and Strabo manufactured, and the beautiful dress of Boadicea described by Xiphilinus and others? And how, without goldsmiths and jewellers, could she have had

[1] Xenophon and Archilochus are said to have testified to the greater similarity of the letters introduced by Cadmus to the Celtic than to the Phœnician. I quote from Davies' "Celtic Researches," not having seen these passages myself; but if correct, it seems to me precisely to explain what Cæsar meant when he said "Græcis utuntur literis." There seems little doubt that the Britons had two kinds of writing, one in common use and the other mysterious, kept entirely secret from the common people by the jealousy of the Druids.

the gold chains and collars which these authors allude to? If wearing rings and jewels be a proof of barbarism, then it is a barbarism of which every country professing civilization has been guilty, nor can our own youth of either sex raise the stone of condemnation, to say nothing of certain bejewelled elderly ladies and gentlemen, who might be supposed to have lost their taste for these relics of a barbarous age. Some of the early British beaded torques which have been discovered have served as models for modern jewellers[k].

There are certain articles of dress, the names of which clearly indicate their national origin; and if it be true that the word breeches be peculiarly of Gaulish origin, as most antiquaries agree[1], then we find an article of dress Celtic in its origin and name, commencing at a very early period, and reaching down to the present time. A district of the Gauls received its name from the fact of its people being clothed with this dress; Gallia Braccata, or Breeched Gaul, is a recognised distinction; and when we search still further for the etymon of this word we may perhaps admit that the British tribe Brigantes also received their name from the same cause. ברך, *Brech*, in Hebrew, is 'to kneel;' ברכים, *Brechim*, pl., 'the knees, breeks, breeches,' are

[k] When Caractacus was conducted as a prisoner to Rome, A.D. 52, his splendid harness, and gold chains, and other wealth was carried before him with great display, a sight not unworthy of the attention of the people of Rome, who were well accustomed to scenes of this description. Caractacus was no savage, neither did the Roman Emperor treat him as such.

[1] "*Braccæ*, vox Gallica; Diodorus Siculus de Gallis loquens. *χρῶνται δε ἀναξυρίσιν ἃς ἐκεῖνοι βράκας καλοῦσιν.*"—*Littleton.*

garments reaching to the knees, and have doubtless their etymon in this language—or rather, perhaps, its cognate, the Chaldee,—and thus singularly in an indirect manner tracing, by means of costume and language, the line of our national descent.

Mr. Whitaker informs us that the word *cota*, too, for a 'coat,' is a peculiarly British word, and this from קד, *Qued*, or *Cued*, 'to cut.' The Gloucestershire vernacular still so pronounces it.

Now the dresses of the Britons are shewn in those Roman coins which celebrate the triumph of the officers of Claudius over Caractacus, A.D. 51. It is quite manifest that the Britons were clothed, and well clothed. Had they learnt the art of clothing from the Romans since the invasion of Julius Cæsar? Far from it: if they had, they would have imitated the Roman style of dress. But no such thing; they are figured in those coins and in contemporary sculptures as having a dress peculiar to themselves,—a dress copied from their own fashions, I believe of centuries old [m].

[m] There is vast discrepancy in the accounts which represent the Britons as going naked, and painting themselves. That they did so to a certain degree there can be no doubt, but that the custom was universal is utterly negatived by some of the very writers who seem to assert it. Cæsar says that they all stain themselves, which gives them a blue or dark colour, rendering them dreadful in appearance in battle, but in another place he describes them as clothed in skins.

Julius Solinus mentions the kind of tattooing which was used from their childhood upwards.

Herodian too, who wrote about A.D. 238, speaks of the same puncturing with the figures of animals, and speaks of their going naked; while Boadicea, the British queen (Xiphilinus being our authority), in addressing her troops, expressly says that they being armed with hel-

From dress to cleanliness the transition is easy and natural; and here again we find a striking instance of

mets, breastplates, and greaves, need be in no fear of the Romans, who were no better armed than themselves. This was A.D. 61.

Pliny says that the women, both married and unmarried, went naked *in certain religious ceremonies*, imitating the colour of Ethiopians.

The custom of going naked in their religious ceremonies which is attributed to the Britons by Pliny, is another strong proof of the Oriental descent of this people and their religion. It was the characteristic of the Baal worship. And when the Israelites were led away to the worship of the golden calf, we read that they committed this very act. We read in Exodus xxxii. 25, 26, "When Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me."

Cæsar says the colour of the Britons was *cæruleum*, or *blue*.

Pliny says it was *æthiopium*, or *black*.

Jornandes says they were coloured with iron ore, which we know is *red*. He questions whether for fancy's sake or with any other object.

Ovid (Amorum, lib. ii. Elegy xvi.) calls the Britons *virides*, *green*.

What shall we gather from this chameleonic kaleidoscope of historic fragments?

Mr. Ross, in his Πανσεβεια, or View of all Religions of the World (1672), says that the colours of the sun were worn by sun worshippers, thinking themselves then safe under his protection. The colours of yellow and red were sacred to Apollo, and purple also, as we judge from Virgil, (Æn. iii.) The priest is commanded to clothe in purple while engaged in sacrifice,—

"Purpureo velare comas adopertus amictu."

Whether, hence, purple as an episcopal colour in dress, is a question for the curious: everything has had an origin, so perhaps the high priestly colours may thus be traced.

Now Strabo not only describes the dresses, cloaks, and tunics worn by the Cassiterides, but he also mentions the woollen cloth manufactured by the Gauls and Britons, and that it was valued by the Romans for its warmth.

Pliny speaks of the tartan cloths which originated among the Gauls, and were much valued among the Romans; and of dyed cloths, which the Gauls made use of for their slaves.

Claudian, later, speaks of the deep-blue cloth which was the favourite

the concurrence of scientific invention, and the language in which that scientific discovery is handed

colour of the ancient Britons, and particularly of the Caledonians, as being similar to the colour with which they painted their bodies, the same dye being used.

On the whole, I think we may gather, that some of the lowest of the people certainly went naked, or nearly so. And that in battle they almost invariably put off their clothes, as British sailors now, for the most part, strip themselves for an engagement. And if the arms and chests of our tars should exhibit some curious tattooing, the remnants of the *stigmata Britannica*, it would not be surprising if foreign nations, such as the Chinese and Japanese, should represent the English as still keeping up the custom of tattooing. I question whether there is a sailor in the service who has not the *stigmata Britannica* about him, as Tertullian calls these marks of the ancient Britons. To be tattooed, says Herodotus, among the Thracians was considered to be a mark of nobility; not to be so, a disgrace. We may certainly infer from Pliny that they went naked in certain religious ceremonies. And this may open up two rather curious questions: first, whether as their temples were uncovered so were their bodies to be uncovered, that man should appear before God as he was. I suspect that the same feeling which now induces men to uncover their heads in worship induced them to stand before their Maker as He created them, and that the same idea which forbad a roof to their temples in worship induced them also to remove their garments. It is curious to remark how differently people view these things. We English are in the habit of taking off our hats in prayer and in church. In Holland I have seen the men retaining their hats in church during prayer, and taking them off as soon as the sermon commenced. Secondly, whether the Ethiopian colour which they imitated may not have been in traditional memorial of the hue of the skins of their original ancestors from the East. The complexion of the inhabitants of this island must have considerably changed from that of its first settlers, and it may have been no little shock to them to find how gradually their faces, once so brown, had become paler and fairer—were glad to hide their shame, as it may have seemed to them. It seems partly also to answer some ethnological enquiries as to the common descent of peoples, for all who travelled northwards would become paler, and those who travelled southwards would become darker.

There are well-authenticated cases of Europeans who have been wrecked on the coast of Australia, and compelled through necessity to

down to us, in confirming our Oriental national descent.

The use of soap as a luxury as well as a necessity was not only known to the Gauls and Britons, but Pliny says it was invented by them.

Soap—or sope, as it used to be written—is a peculiarly Celtic word. Stephanus says that "the Greeks borrowed their word *Σάπων* from the Celts," and they had it from the Chaldee. סחף, *Sōp*, means 'to clean,'

lead the life of savages, not only forgetting their own language in several years passed without hearing it spoken, but even the colour of their skins from want of clothes becoming nearly of the copper hue of the natives. A few generations passed under similar circumstances would no doubt have accomplished the degradation which a comparatively few years had commenced. The change in character of sheep exported to southern climes is well known. The following anecdote will shew in now comparatively short a time the human complexion will change by the effects of climate:—

"LIFE AMONG SAVAGES.—James Morrill lately presented himself to two shepherds at an outpost in Australia. A more striking story of adventure it would be difficult to find in the entire history of Australian colonization. *Quite naked, and of a reddish yellow hue,* he was seen to be no aboriginal native. On the shepherds seizing their fire-arms, under a sense of possible danger, he called out in English, *although speaking with difficulty,* that he was their countryman. He then informed them that he lived for seventeen years with the aborigines in the neighbourhood, being the sole survivor of the crew and passengers of a ship that had been wrecked, so far back as the year 1846, upon a reef off the adjacent coast. He had been wandering over the country about Mount Elliott, a lofty hill, above 4,000 feet in height, near the mouth of the Burdekin, and he must have been but a short way to the east of M'Kinlay's party as they passed down the river. His name was James Morrill, and he was born near Maldon, in Essex, England, and had been a seaman of the wrecked vessel the 'Peruvian.' He was supplied with clothes by his new friends, and after a short interval taken to Port Denmison, where a subscription was made on his behalf, and where both himself and his narrative were the subject of very general interest."—*Tracks of M'Kinlay and Party across Australia.*

סָפַח, *Sopey*, is 'to shave with a razor,' and סוּף, as a collective N., 'the plants and weeds which grow on the sea-shore,' in short, alkali, the substance of which soap is made. Dr. Shaw is for translating the Red Sea as יַם סוּף, *Im-sop*, 'the sea of weeds[n].'

With the certainty of soap being a Celto-British invention, or rather we may say, a Celto-British introduction, who dare call our Celtic ancestors savages? Who ever heard of savages enjoying the luxury of soap?

Whether the art of brewing a good glass of ale were a proof of barbarism, I must leave to those who are better judges of the article than myself. At any rate—Diodorus Siculus and Dioscorides, both of whom lived in the first century of the Christian era, being our authorities—the Britons possessed the knowledge of brewing both from barley and wheat[o]. The former was called *Kurmi*, and is still known in Wales as *Cwrw;* (query קוּרִי, *Cury*, 'emanations, liquors, juices, distillations.') The latter I suspect was something stronger; and *usque-bagh*, or 'fire-water,' (query אֵשׁ בכח, *Ish-bagh*, 'distilled water, distilled spirit, or distilled fire,') now shortened into 'whiskey,' was a too common mode of intoxication among the Britons. I fear that intoxication cannot be cited as a proof of want of civilization. Alas, how many tribes of savages never knew anything of drunkenness previous to their intercourse with the

[n] *Sabōn* is Hindostanee for 'soap.'

[o] Dioscorides says it was "head-achy, bilious, and bad for nerves." Strabo says, (lib. iv.) "they have wheat and honey, of which they "make a beverage."

so-called civilized nations! Teetotallers will tell us that this is a proof of barbarism. Unfortunately, the Britons of the present day live in houses of too brittle materials to admit of their throwing stones, and a well-merited *tu quoque* may be retorted upon us should we venture on these grounds to call our Celtic ancestors barbarians. The great age to which the Britons lived, as cited by Tacitus and Plutarch, extending frequently to 120 years, tends to shew that they were not a very dissipated people.

With regard to the learning and information possessed by the Britons, Diogenes Laertius, who wrote about A.D. 200, places the Druids in point of philosophy and literature on an equality with the Chaldæans of Assyria, the Magi of Persia, and the Brahmins of India. And this is not a little remarkable, considering the similarity of the character of the religion of the early ages of those Oriental nations to that carried on among the Celts, as I propose to shew in the subsequent pages of this enquiry.

The distinguishing difference between civilized and uncivilized nations is a knowledge of history. Savages have no history. Boadicea was evidently, according to Xiphilinus, well up in knowledge of history and geography. In her appeal to her goddess Andraste, according to that writer, she is made to utter the following expressions: "I a female invoke thee, as neither ruling over burden-bearing Ægyptians, like Nicotris, nor over Syrian merchants, like Semiramis." I question very much whether a New Zealander or a Kaffir chief, in haranguing his followers when about

to enter into battle, would be found alluding to the classical history of distant nations, or shewing a knowledge of their geographical position, even if they had ever heard of them. Doubtless I shall be told that Xiphilinus put this speech in the British queen's mouth, and rounded its expressions so as to give it effect to his readers, as I shall be told that the speeches in Livy and Tacitus, and other classical authors are not the veritable speeches professed to be delivered by the various orators whom they represent[p]. Allowing for the usual embellishments of authors, I do not believe that Boadicea's speech, as given by the abbreviator of Dion, to be a pure invention of that author; and I do believe that her harangue, as well as that of Caractacus before Claudius, as recorded by Tacitus, were considered by the Romans themselves as models of oratory.

As poets,—testimony is borne by the Roman poet Martial to the beauty of the poetry, both in the Greek and Latin languages, of the celebrated Claudia Ruffina, a British princess, supposed to be a near relative of Caractacus. Cæsar[q] speaks of the poetry of the Bards.

Then as to laws. Not to repeat what has been already mentioned with regard to the laws of Dyvnval Moelmud, otherwise called Dunwallo Molmutius, Cæsar bears testimony to the fact of the Britons having both laws and a magistracy, and indeed speaks of the great council of the nation, the Senate, or as we should call

[p] I should like to know whether the reporters of the "Times" and "Morning Post" never touch up the speeches of honourable and noble members of the two houses of our British Parliament; but yet they are not less the speeches of those members.

[q] Comment., lib. ix.

it, the Parliament, in which alone it was permitted to speak on affairs of the State: "De republicâ nisi per concilium loqui non conceditur[r]."

With respect to the British edifices, an entire misapprehension appears to me to have arisen from a misapplied passage of Cæsar, in which he is supposed to have said that "the Britons call their woods a town;" but in another passage, in the very same book, he distinctly states that the population is enormous, and the houses (*ædificia*) very numerous (*creberrima*), and very like those of the Gauls of the Continent.

Evidently what is meant by their towns and fortifications being forests (*sylvas impeditas*), means that they were rendered unapproachable by what would be called in modern times an abattis, a military term which means trees cut down, and so laid in front of their forts as to exhibit the branches outwards towards the enemy for defence. And precisely so Strabo describes their places of strength; he says, "When these men have enclosed a large circuit with *felled trees*, they build within it *houses* for themselves and *hovels* for their cattle." And Cæsar says that "all access was stopped by the felling of numerous trees[s]."

Strabo says that the Britons had extensive barns, spacious buildings where they threshed their corn; and if such were their barns, what were their houses? and Strabo wrote thirty years at least before the conquest of the Britons by Claudius.

Strabo rather calls in question the accounts given by Pytheas and writers who had preceded him, as to the

[r] De Bell. Gall., lib. vi. [s] Ibid., v. 7.

Britons having cultivated gardens and fruits, but that does not prove that they were wrong.

Among artistic excellences which the Britons had acquired was the art of making *bascaudæ*, a kind of basket, whether of wicker-work or pottery does not seem quite decided by antiquaries; at any rate, they are mentioned both by Juvenal and Martial as a British manufacture, quite the rage among Roman ladies of fashion in the polished age in which those poets lived, to whom it had become a recognised article of merchandise[t]. Now whether the knowledge of mining and smelting metals; the fact of having an import and export trade; the arts and sciences of astronomy, geometry, medicine, poetry, music, legislation, mechanics, writing, agriculture, botany, chemistry, weaving, dyeing, butter-making, gardening, brewing, distillation; the use of soap; the possession of schools and seminaries or universities; a grand council of the nation, or Parliament,—be signs of a state of barbarism, I must leave to the candour of those to determine who, without prejudice, will take the trouble to compare together the writings of contemporary classical authors, who could have no object in detracting from the character of such a nation as that of Britain, or expect to add much to their own credit by so doing. If anything, the pride of Roman writers might incline them to

[t] Mr. Godfrey Higgens endeavours to shew, with some plausibility, that the use of the magnetic needle, telescopes, and gunpowder, were known to the Druids. No doubt such a suggestion will be met with the smile of incredulity. There seems, nevertheless, to be some good grounds for supposing it probable, and unquestionably many arts and sciences have been lost and restored again.

exalt themselves by making out all nations to be barbarous compared with their own; but alive to the bare suspicion that such might be the case, all that the Roman historians say in favour of our ancestors might allow the addition of a slight per-centage to their credit.

Rufus Festus Avienus, at any rate, records this testimony:—

"Multa vis hic gentis est,
Superbus animus, efficax solertia
Negotiandi cura jugis omnibus."

If our British ancestors were the barbarians they have been represented to be, and our soil so barren, our climate so detestable, it may be asked, why were such enormous efforts made to become possessed of it and keep it? why were Roman Emperors, the masters of the world, impatient to come here, some of them to remain here a considerable time? why was it the great ambition of more than one of them to be styled Britannicus[u]?

What pleasure some modern writers can feel in suggesting our descent from a race of savages, when history is utterly opposed to such a notion, I cannot imagine. I can much more readily understand that feeling of national ambition which would tempt them to assume a descent from heroes and demigods; and perhaps some by-gone claims of that character may have induced a sort of reaction. But where is the occasion to go beyond the simple truth, which may

[u] See an interesting passage on this subject in Dr. J. Collingwood Bruce's Roman Wall, pp. 35, 36.

be discovered by reference to reliable history?—unless cavillers are prepared to go the lengths of a celebrated statesman, who is reported to have said, "Don't talk to me of history. All history is a lie."

Such, then, being the sum and substance of what we gather from ancient writers on the subject of British civilization, let us now turn, for a further insight into their history and character, to the religion which they professed.

The religion of the Britons appears to have been very much the same as that professed by the inhabitants of Palestine at the earliest period of its history—in short, that which may be called the patriarchal or pre-patriarchal religion; that which gradually degenerated from the worship of the one true God, during the interval of time between Noah and Abraham; that against which Joshua warns the children of Israel[x], and which appears to have been adopted by Abraham himself before his call[y], when he received a special revelation of the true religion from God Himself.

[x] Josh. xxiv. 2.

[y] The arguments on the subject of Abraham's previous idolatry, will be seen in Masius' Annotations in the *Critici Sacri*, p. 1947. His call from Ur of the Chaldees is considered by the Jews as a call from sun or fire-worship; *Ur* meaning 'fire' or 'the sun,' which was worshipped in Chaldæa, especially at Ur, the place which took its name from this circumstance. Both the Jews and the Mahomedans have some very curious stories respecting Abraham's idolatry previous to his call. Whether true or not, they have a considerable antiquity. In short, we may say that in his day "there was not one godly man left." Job was at a later period one of the few who did not give in to this abomination: he says (ch. xxxi. 26—28) that he should have considered it a denial of the God that is above. And if Jacob was not an idolater he was the only one of his family who was free from that stain.

Men very early departed from the worship of the one true God, by admitting to a share of their adorations the attributes and excellences which He exhibited, and, thence, the more glorious works of His creation as shewing His marvellous power. Hence the sun and the moon, and subsequently the planets, came in first for *a share*, and afterwards for *the whole* of their adoration. From the awe of God Himself, they seem to have been afraid to address themselves directly to Him. Even the Jews never ventured to address God by His name Jehovah, but used the names of Adonai and Elohim. Still more, those who were not of God's people, "when they knew God they worshipped Him not as God," but "worshipped the creature rather than the Creator." The sun was the principal and earliest object of idolatrous worship in the heathen world.

The author of the apocryphal book called the Wisdom of Solomon, in the most impartial and catholic spirit, speaking of the earliest false worship of mankind, and shewing how they worshipped the splendid works of God's hands, the elements and celestial orbs of heaven, has this remarkable passage[z]:—"For by the greatness and beauty of the creatures proportionably the Maker of them is seen. But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find Him. For being conversant in His works they search Him diligently, and believe their sight: because the things are beautiful that are seen. Howbeit neither are they to be pardoned. For if they were able to know so much, that

[z] Chap. xiii. 5, &c.

they could aim at the world; how did they not sooner find out the Lord thereof?"

The reasoning is so similar to that of St. Paul, and so entirely both charitable and yet sound, that it would seem probable that the Apostle of the Gentiles quoted from this work, thereby rendering its authority unimpeachable.

The sun, the planets, the elements, are all alluded to frequently in Holy Writ, and we are taught to look to them for many a lesson. The sun "rejoicing as a giant to run its course;" "the Sun of Righteousness rising with healing in its wings;" "the Lord is a sun and a shield;" "wind and storm fulfilling His word;" and a thousand texts pointing in the same direction, lead us to see God through His works and His attributes; and the difference between true and false religion seems always to have been this—that the one saw things in a spiritual sense, and the thing signified through the sign, while the others took everything in a gross, corporeal, and material light.

Sun-worship was indeed the most subtle form of religion, because apparently the purest; and the worship of the celestial luminaries and of fire the simplest. And doubtless in Britain the worship of the sun—whom we find from the names still attaching to their places of worship, that they adored under the names of בעל, *Baal*, probably 'the mid-day sun;' אור, *Aur*, *Hur*, or *Ur* (in modern Celtic *Gwawr*), 'the morning sun;' עיז, *Win*, 'the eye or fountain of day;' חתה, *Hete*, 'the scorching sun;' מוט, *Muth*, 'the setting sun;' names by which it was also worshipped in the East—

retained for a longer period some of its primitive simplicity, less encumbered with the images and idols which Eastern idolaters had appended to its rites, yet still retaining an identity of feature with the sun and fire-worship of the Eastern world. We have the striking fact that in no instance have the slightest traces of images been found in the early British long-barrows; and there is every reason to suppose that the cruelties and atrocities attributed by some writers to the Druids were of comparatively late introduction, and a gradual innovation upon the once comparatively pure deism, or monotheism, of the aborigines—probably also much exaggerated by those who wrote about them, without sufficiently understanding what they wrote about.

"Soon after the Deluge, men having lost the knowledge of the true God, and natural reason prompting them to look out for and adore a deity, ('feeling for Him,' as St. Paul says, 'if haply they could find Him, though He be not far from every one of us,') they found nothing more worthy of their admiration, and consequently their adoration, than the sun; for observing the regularity of its motions, and the great benefits the world received from its light and heat, they could not conceive that those wonderful effects could be produced without its being animated and informed by some vast intelligence[a]." This was the opinion not only of the vulgar, but of their philosophers Cicero, Pythagoras, and Plato.

Macrobius, and many other learned men, (including Lord Herbert of Cherbury, whose research was pro-

[a] Broughton's Hist. of Religions.

found, however vague his religious opinions,) are of opinion that most of the pagan deities were only the sun, worshipped under different names and attributes; and a careful investigation of the subject, and reference to a vast number of classical authorities, brings me to the same conclusion. The only exception, perhaps, which I would make to this inference would be the moon—which, however, stood in a very equivocal position, some pagans holding it to be a female goddess, and wife of the sun, others calling it merely the female impersonation of the sun, others assigning to it neither sex; while those who held it to be a male, utterly ridiculed those who could be so absurd as for a moment to ascribe to it the feminine gender [b]. At Charan the moon was worshipped as a god, and not as a goddess. Spartian tells us that those persons who held the moon to be a goddess and not a god, were those whose wives were masters, or "wore the breeches," according to a modern expression; while those who held it to be a god, and not a goddess, were those who were masters in their own establishments, and not led away by the blandishments of the ladies.

Arnobius tells us that Baal, too, was of uncertain sex, and that his votaries, when they called upon him, invoked him thus: "Hear us, Baal, whether thou be a god or a goddess." Orpheus speaks of the divine counsel as of the epicene gender:—

Ἄρσην μὲν καὶ θῆλυς πολυωνύμε Μῆτι [c].

[b] The Germans still ascribe the male gender to the moon, calling it Der Mond, and singularly enough give the feminine gender to the sun, calling it Die Sonne.

[c] Hymn 31.

Horace unites the sun and moon as one deity in his *Carmen Seculare*:—

> "O Phœbe sylvarumque potens Diana
> *Lucidum cœli decus.*"

Mr. Bryant, Mr. Faber, and Mr. Davies have undertaken to shew, with much plausibility, that the heathen worshipped the Patriarch Noah under the emblem of the solar divinity, and the ark as the moon.

There seems abundant reason to suppose that the commemoration of the Deluge entered largely into the mysteries of early worship, nor can its memorial be said to have entirely ceased in the Christian worship of the present day. Many instances in the course of this enquiry will occur, which to pass over unnoticed would be to omit a striking ingredient in the religion of the heathen world, which gives such remarkable testimony to the universality of that great cataclasm.

The principal and chief name under which the sun was worshipped was Baal, Bel, or Belus, the Lord *par excellence*, under His various attributes of power, heat, productiveness, and also of punishment and vengeance.

Thus we have,—

Baal Berith, בצל ברית, 'The Lord the purifier,' or as others, 'The Lord of the covenant [d].'

Baal Peor, בצל פצור, 'The Lord of the opening;' 'The Lord the distributor—the open hand.' "He openeth

[d] "Audiat hæc genitor, qui fœdera fulmine sancit."—*Virgil, Æn.* 12. Many heathen nations worshipped the Deity under a similar title. Dr. Gray, late Bishop of Bristol, (Connection of Sacred and Profane Literature, vol. i. p. 135,) shews that Jupiter is sometimes spoken of as a god of covenants, Ζεὺς ὅρκιος, or 'Jupiter Fœderator.'

His hand and filleth all things living with His plenteousness," was doubtless the attribute both in true and false worship.

Baal Zebub, בצל זבוב, 'The God of productiveness or health.' "זבוב," says Mr. Parkhurst, "seems to import His power in causing water to gush out of the earth, and in promoting the fluidity and due discharge of the juices and blood in vegetables, animals, and men, and thereby continuing or restoring their health and vigour." The fly, perhaps from its seeming to generate spontaneously, was the emblem among the Ekronites of God's producing power; whence by some Baal Zebub is translated 'the god of flies.'

Baal Meon, בצל מצון, 'The Lord of habitations.'

Baal Zephon, בצל צפן, 'The Lord of mysteries,' or 'the mysterious God;' or, 'The Lord the observer—Providence;' 'The guardian God—Omniscience.'

Baal Gad, בצל גד, 'The Lord of troops or hosts;' also 'the destroyer;' *Baal Gad,* or *God.* Hence probably the Teutonic word *Gott,* and our 'God.'

It is curious to trace this root into some of its distant ramifications. גד, *Gad,* is to 'cut down or destroy,' in the Chaldæan language. As deities were of the epicene gender, we find Godo, or the British Ceres, deriving her etymon from hence. The corn was *cut down* under a certain condition of the moon, still retaining the name of the harvest moon. The Latin word *cædo,* 'to cut,' doubtless comes from this or from the Hebrew, קד, *Qued,* 'to cut.' Hence the British word *Coed*[e] and *Qued,* signifying 'wood,' as in our Gloucestershire

[e] The groves of the British worship seem to have been not only groves of trees but assemblages of stones; cromlechs were called *Queds* or

names of Coedswald (Cotteswold) and Quedgley, i.e. a woody place. Our own word 'wood' is synonymous, the *c*, the *q*, and the *w* being interchangeable, as we observe in ancient Scottish writings, where the words 'what,' 'which,' and 'where' are spelt 'qhuat,' 'quilk,' and 'qhuere,' and still so pronounced. It is interesting to remark that 'wood' in most languages means 'cuttable material, that which may be cut.' *Coed*, קד, 'wood,' conveys the same notion as 'sylva *cædua*' in Latin, and probably the word 'coat' from the same etymon, as *cut out* of cloth or other material. *Cut* has doubtless this etymon.

Taillis (French) and our old word 'tallage' from *tailler*, 'to cut.' (Qy. תל, 'to lay in ruins, to lay in heaps.')

Coppice, from κοπτειν (Gr.), *couper* (French), and נקפ, 'to cut round.'

Bush, *Bosquet* and *Bois* (French), *Bosco* (Ital.), *Bosque* (Span.), *Bosch* (Dutch), *Busch* (Germ.), from Syriac בזק, *Bosq*, 'to strew,' 'to break down,' 'to fell.'

So also 'grove' seems to come from גרד, *Gra*, 'to cut asunder, to cut down with a saw, to fell, to grub up;' hence also 'grave,' 'graven image,' (*graben*, German).

The Britons worshipped both the sun and the moon under various names, expressive of their different attributes or qualities, especially those of light and heat, as most beneficial to the human race.

Commencing in Assyria and the adjacent parts of

Coits. Thus we find *Kets Koity* in Kent, *Lan yon quoit* and *Chun quoit* in Cornwall, &c. Possibly, however, this name may have arisen from their having been originally erected in groves. The grove which King Josiah brought out from the house of the Lord without Jerusalem, and burned at the brook Kidron, and stamped to powder, as recorded 2 Kings xxiii. 6, was evidently an imitation or representation of a grove in stone, wood, or metal.

the East, Baal or sun-worship spread through Canaan, Phœnicia, and Carthage, to Britain[f]. The persons to whom were committed the conduct of this religious worship in Gaul and Britain were certain priests and priestesses, called Druids and Druidesses. These persons had great influence both in the State and in the religious services. The way in which they carried on their rites need not be here repeated; it is abundantly recorded both by prose and poetical writers, Pliny, Lucan, and others. Their modes of sacrifice may be judged of by the still remaining monuments of their religion, which are receiving daily illustration from the pens and pencils of those who have made most minute examinations of their contents, and find them to bear testimony in a remarkable manner to traditions which but for the discoveries made of late years had wellnigh passed into the region of fable.

While, however, the Britons worshipped the sun and the moon, it may be questionable whether it were not originally as emblems only of divinity itself, although it afterwards passed into the most utter materialism. Amid all the confusion introduced by this practice, the Unity of the Godhead was the grand principle and foundation of all, and was so recognised by the wisest

[f] The *Bel-tien* or *Bel-tan* continued at May Hill, at Pauntley, and other places in Gloucestershire, until within the last sixty years. See an interesting account of it in Rudge's "History of Gloucestershire," vol. ii. p. 386; also in Mary Roberts' "Manners and Customs of the Ancient Britons," in the "Church of England Magazine;" and Brand's "Popular Antiquities," vol. i. p. 189. There are remnants of it in many parts of Ireland, Scotland, and Brittany. The first day of May was the great annual festival in honour of Belinus, or the Sun.

and best among them. Max Müller[g] says, "Most of the Greek, the Roman, the Indian, and the heathen gods are nothing but poetical names which were gradually allowed to assume a divine personality never contemplated by the original inventors. Eos was the name of the dawn before she became a goddess, the wife of Tithonus, or the dying day." So I would add that אור, *Aur*, or *Hur*, and לילה, *Lille*, were the names of day and night, or light and darkness, as we read in Genesis i. 5, before the Chaldæans had exalted them to the position of gods, or the Druidical Britons had adopted them into their worship[h].

We have abundant classical authority for the inference that the Unity of the Godhead underlay all heathen worship, and at any rate was recognised by all the most educated among them. One of the Greek poets says—

"Πλοῦτων, Περσεφόνη, Δημήτηρ, Κύπρις, Ἔρωτες,
Τρίτωνες, Νηρεὺς, Τηθὺς, καὶ Κυανοκαίτης,
Ἑρμῆς τ', Ἥφαιστος τὲ Κλυτὸς, Πὰν, Ζεὺς τὲ καὶ Ἥρη,
Ἄρτεμις, ἦδ' ἑκάεργος Ἀπόλλων ΕΙΣ ΘΕΟΣ ΕΣΤΙΝ."

"Pluto, Proserpine, Ceres, Venus, Cupids,
Tritons, Nereus, Tethys, and the dark-haired Neptune,
Mercury also, and the renowned Vulcan, Pan, Jupiter, and Juno,
Diana and the far-piercing Apollo IS ONE GOD."

So Orpheus:—

"Εἷς δ' ἐστ' αὐτογενὴς ἐὸς ἔκγονα πάντα τέτυκται."

"One he is, self-produced, and from him are all created things."

[g] Science of Language, p. 11.

[h] See Appendix I., on "Names of Places in Britain" under אור and לילה.

And again:—

"Ζεὺς πρῶτος γενετο, Ζεὺς ὕστατος ἀρχικέραυνος
Ζεὺς κεφαλὴ, Ζεὺς μέσσα, Δίος δ' ἐκ παντα τέτυκται.
Ἕν κράτος, εἷς Δαίμων γένετο μέγας αρχος απαντων."

"Jupiter was the first, Jupiter the last chief-thunderer;
Jupiter the head, Jupiter the middle, the god from whom all things are created."

One power, one God, was the great principle of all things. In short, Jupiter was everything; and Jupiter was the sun. There is abundance of classical and heathen authority for the conclusion that every deity in the heathen Pantheon was only a representative of the sun under some one or other of its aspects or attributes.

We need not be surprised that so many titles are given to one and the same god in heathen mythology, when various names are given to the Lord, the true God, in Scripture. Might not any one ignorant of these things say that the Jews worshipped a plurality of gods, when they hear of Jehovah, Jah, I Am, Al, Eloah, Elohim, Adonai, Shadai, Jehovah Sabbaoth, Elion, Tsidkenu. So we speak of God as the Lord, the Almighty, the Deity, the Eternal, the Creator, Providence; and we say God is love, God is light, God is a shield, the Lord is a refuge, &c., &c. Revelation has taught us to look through these things to the one great universal power, and even in the power of a divine Trinity to worship the Unity. It required a revelation from above to teach us that "There are differences of administrations, but the same Lord, and diversities of operations, but it is the same God who worketh all in all[1]."

[1] 1 Cor. xii. 5, 6.

Apuleius says [k]—

"Primus cunctorum est et Jupiter ultimus idem
Jupiter et caput et medium est: sunt ex Jove cuncta
Jupiter est terræ basis, et stellantis Olympi,
Jupiter et Mas est, estque idem Nympha perennis
Spiritus est cunctis, validusque est Jupiter *ignis*,
Jupiter est pelagi radix: est *luna*que *sol*que."

and Porphyry (apud Euseb.), than whom there could not be a better authority on such matters—for whether he were originally a Christian, and subsequently a heathen, as some suppose, or whether a heathen first, and afterwards a Christian, yet a most rabid heathen he was, as we know from his works written against Christianity—says, that "Vesta, Rhea, Ceres, Themis, Priapus, Proserpine, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were *all one and the same thing*."

The Britons, in this respect, seem to have held views in common with the rest of the heathen world. And while there are some who would object against them all kinds of atrocities and the most degraded superstitions, there are those who are ready to claim for them, and not without a good show of reason, a purer worship than has been generally conceded to them. We have the unbiassed authority of Cæsar and Pliny, as well as others, that they were a highly religious people. Cæsar remarks that the whole nation was "dedita religionibus;" and both of these writers agree that the immortality of the soul was at the root of their religious tenets. The claim which Cæsar says the Britons made to be the offspring of Dis—seeing that, according to the ideas just now alluded to, Dis and Jupiter, i.e. the

[k] *De Mundo*, lib. i.

supreme God, were all one—is precisely the same as that of the Grecian poet Aratus,—

"τοῦ γὰρ καὶ γένος ἐσμέν,"

"For we are also his offspring[l],"—

so beautifully illustrated by St. Paul. But Aratus uses precisely the terms which Cæsar attributes to the Britons as the groundwork of their religion. He begins his *Phænomena* with this remarkable expression:—

"Ἐκ Διὸς ἀρχωμεθα."

To their notions on the subject of the immortality of the soul we may doubtless trace their human sacrifices. And there seems little question that a vicarious sacrifice, originating in the command of God to Abraham to offer up Isaac, and dimly understood, or its incomplete performance in the acceptance of the will for the deed being overlooked, was at the root of these ceremonies.

It is also to be presumed that they kept sacred one day in seven, since that was the observance of all sun-worshippers, Clemens Alexandrinus (in his *Stromata*) being our authority, and he quoting from Hesiod[m], Homer[n], and Callimachus. Hence the name of Sunday, retained by Celtic and Teutonic nations only as the name of our Lord's day—a name which some would repudiate as heathenish, and unworthy of our Christian obligations. May not its retention rather recal to us,

1. The fact of our escape as Christians from the errors of the heathen?

[l] Acts xvii. 28.

[m] Ἑβδομάτη δ' αὖθις λαμπρὸν φάος Ἠελιοιο.—*Hesiod.*

[n] Ἑβδομάτη δ' ἤπειτα κατήλυθεν ἱερὸν ἦμαρ.—*Homer.*

2. Does it not set us a praiseworthy example? For if heathen, who know not the Lord as we know Him, or ought to know Him, set apart one day in seven as the result of a traditional command for worshipping God, how much more are we bound to its observance who profess a clearer knowledge of God's will.

3. It puts nominal Christians to the blush that they should be worse than the heathen, and that our Sunday, instead of being a day of remembrance for the blessings vouchsafed by Him whom we figuratively worship as the "Sun of righteousness arising with healing in His wings," should be a day of darkness, spent in folly, dissipation, and sin.

Whatever errors may have gradually crept into the worship of the Britons, there are good grounds for believing that the Druids were a wise, thoughtful, and religious race. Diogenes Laertius compares them in point of learning and philosophy with the Chaldæans of Assyria, the Magi of Persia, and the Parsees of India; those undoubtedly who were the most thoughtful and most civilized among the heathen, those Magi who were thought worthy to be conducted to the Saviour's cradle, and were the most enlightened and moral amongst people who were unblest with the knowledge of revealed religion. Ammianus Marcellinus[o] contrasts them with the Pythagoreans—a testimony which is not only honourable in itself, but is entirely in accordance with the evidence of the well-abused Welch Triads. Pliny seems to make it a question whether the Britons learnt their religion from the Persians or the

[o] Lib. xiii. c. 9.

Persians from them, which must be taken for a high compliment, considering that the Persians were held to be the wisest among the heathens; and those who have the opportunity of referring to the tenets of Zoroaster, Pythagoras, Plato, and the founder of the Parsee religion, will find that the views of the early Druids will compare favourably with the best of them; nor will there probably be found any greater differences between them than would be found now among Christians of different denominations. Heathen undoubtedly we must still call them, but were the earliest Druids idolaters? Can those with truth be called idolaters among whom there were no idols? and I cannot help repeating the remarkable circumstance, that while statues of gods and goddesses prevail throughout the heathen sites of Egyptian, Greek, Roman, Hindoo, Chinese, Mexican, and other idolatrous nations, not a vestige of an idol or image has ever been found, that I have heard of, in a British long-barrow [p]. The learned Selden has this remarkable passage: "Although you may truly say with Origen that before our Saviour's time Britain acknowledged not one true God, *yet it came as near to what they should have done, or rather nearer* than most of others, either Greek or Roman, as by notions in Cæsar, Strabo, Lucan, and the like, discoursing of them, you may be satisfied; for although Apollo, Mars, and

[p] The cromlechs of these tumuli are almost invariably placed to the east, according to the usual method of sun-worshippers,—

"Illi ad surgentem conversi lumina solem;"

and I should be inclined to ascribe a later origin to those tumuli which do not follow this course.

Mercury were worshipped among the vulgar Gauls, yet it appears that *the Druids' invocation was to one* all-healing, all-saving power." Can we be surprised that they so readily embraced the Gospel of Christ?

I cannot help suspecting, too, that the sacrifices of the Britons have been much misunderstood and misrepresented by two parties: first by those who have described them without a sufficient understanding of their nature and motive; secondly, by those who have misunderstood the descriptions given by partial and imperfectly informed writers.

Cæsar tells us that belief in the immortality of the soul was the groundwork of all their virtue; it took from them the fear of death, and inspired them with motives of courage. He also tells us that it was a tenet of theirs that "whosoever shed man's blood, by man should his blood be shed:" he almost quotes the words of Scripture itself, "quod pro vita hominis, nisi hominis vita reddatur, non posse aliter Deorum immortalium numen placari[q]." A remnant of true religion which Cæsar would hardly have remarked upon, had it not been that it had evidently fallen into oblivion among the Romans, and was something worthy of remark.

Cæsar also tells us, that those who were offered in sacrifice were those who were taken in the commission of some crime, theft, robbery, or some other grievous delinquency ("in furto, aut in latrocinio, aut aliquâ noxâ comprehensi"), so that these sacrifices (if sacrifices they were) partook as much of a penal as a religious cha-

[q] Cæsar de Bell. Gall., lib. vi. c. 13; Pomponius Mela, lib. iii. c. 11.

racter. Now what if one of the Annamite or Japanese ambassadors who have lately visited this country had witnessed the recent executions at Liverpool, three or four bodies at a time hanging from the gallows—without going into the question of the desirableness of capital punishments—I ask, what description would they give on their return to their own country of our religious rites? No doubt these executions would be put down to the score of human sacrifices. If capital punishment is to be carried out, and I am far from saying that it is not, what difference does it make, except as to feelings of modern refinement and sentiment, whether it be by the rope, the axe, the guillotine, or by the flame? Can we who but a few centuries ago burnt a Hooper, a Cranmer, a Ridley and a Latimer, holy Christians, and thousands of martyrs at the stake on account of their religion; can we, who had the Indian mutineers shot from the cannon's mouth, find fault that the Britons placed great criminals in wicker baskets and burnt them? Neither could the Romans with any justice cast the stone of condemnation at the human sacrifices of the Britons, when Pliny[r] tells us that it was not until the year of Rome 657, or 97 B.C., Cornelius Lentulus and Licinius Crassus being consuls, an act was passed by the Roman senate that the custom of human sacrifices should be abolished.

And then with regard to eating the human sacrifices, so universally did the custom prevail in heathen countries, that while it must be perfectly evident that such a state of things cannot be defended, yet it is

[r] Hist. Nat., lib. xxx. §§ 3, 4.

some excuse for these people, when we find how frequently in days of clearer light the literal and the figurative have been confounded, and that the command of our Lord, "Take eat, this is My Body," and "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," is still taken by a vast number of persons in a literal and not a spiritual sense. Before, therefore, we condemn these people, we must understand the why and the wherefore, the motives and the object; and walking, as we trust, under a purer light, while we pity and avoid, we must be cautious how we too rigorously condemn. They seem to have had a traditional idea of a vicarious sacrifice, and that "without shedding of blood there is no remission." However much the Britons may have corrupted and materialized the tradition, they appear to have understood the matter much better than modern Deists, and the Druids may rise up in the judgment and condemn many a modern Sophist who errs with the light shining around him.

It was doubtless this earnest-mindedness and zeal in religion which made the Dobuni (Gloucestershire Britons) to accept so readily the Gospel of Christ when preached to them by the Apostles, and to enrol themselves among the true worshippers of God and of a crucified Redeemer, the traditional expectation of whom in their ignorance they had kept alive in the human sacrifices offered by their priests. The "zeal" of a Paul "persecuting the Church" rendered him a "chosen vessel" for "the furtherance of the Gospel." So the Druids, once converted, doubtless be-

came as zealous Christians as they had been previously fervent worshippers of "the host of heaven."

My previous suggestions on the subject of our early Christianity, in my little works called "The Romans in Gloucestershire" and "Claudia and Pudens," have just received a most unexpected and satisfactory confirmation, in the discovery of a Roman or Romano-British villa in the parish of Chedworth, on the property of the Earl of Eldon, beneath the foundation-stones of which I have myself found the Christian monogram twice repeated, besides the occurrence of other crosses[a].

The position in which these crosses were found opens a most interesting question, to my mind quite confirmatory of our early Christian traditions, and a proof that the builder of this villa was a Christian. It was the custom of people of different nations to place some symbol of their faith upon the foundation-stone of their buildings: we find the sphinx and scarabæus upon Egyptian foundations, and coin-stones. The sacred name of Jehovah appeared on Jewish buildings. It explains that passage of St. Paul, "The foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that

[a] A third instance of the monogram has been discovered at this villa on a metal stamp, less definite however, and would perhaps have escaped notice but for the very clearly expressed specimens above.

nameth the Name of Christ depart from iniquity[t]." Grotius on this passage, in *Crit. Sacr.*, speaking of the θεμέλιος, 'foundation-stone,' says, "Sicut qui palatia struunt, solent firma subjicere fundamenta;" "ἔχων την σφραγῖδα ταύτην, solebant enim fundamentorum lapidibus sententiæ quædam inscribi boni ominis causâ. Vide simile quid Zac. iii. 9, iv. 10, et ibi dicta, Σφραγὶς hic est quod lapidi inscribitur sicut alibi id quod sculpitur in annulo: id signum vocant Latini."

St. Chrysostom, A.D. 350[u], avers that "even the British Isles, lying without the sea, and situated in the ocean itself, have felt the power of the Word, for even there churches and altars have been erected."

It is not a little remarkable that within a short distance of this villa, a few years ago, a bath was discovered of Roman or Romano-British construction, all the bricks of which it was built having inscribed on them the word ARVIRI. It would be very interesting could we connect this villa and its appendages with the British king Arvirigus or Arviragus[v]; of whom the tradition given by our Chroniclers is, that he was a Christian, one of the first British princes to yield to the Roman arms, that he became friendly with the Romans, was permitted to retain his dominions as a tributary king, espoused the daughter of the Em-

[t] 2 Tim. ii. 19.

[u] *De Incomprehensibile Dei Natura*, lib. ii.

[v] On the coins attributed by Gough and others to this king appears nearly the same legend, ARVI. Mr. Beale Poste ("Britannic Researches") questions the genuineness of these coins: upon the same principle the legends on these bricks might be disputed. Is it not rather an undesigned coincidence tending to confirm both?

peror Claudius, travelled to Rome, spent some time in that city, returned to Britain, died in Gloucestershire, and was buried at Gloucester. There would be nothing inconsistent in this having been the residence of this prince. The quaint old Chronicler, John Harding, who professes to quote from MSS. no longer extant, assigns a coat of arms[x] or standard in which this Christian monogram appears:—

"Joseph converted this King Arvigarus
By his prechyng to know y^e^ lawe deuine,
And baptized hym as writē hath Neninus,
The Chronicler in Britain tongue full fyne,
And to Christe lawe made hym enclyne,
And gaue hym then a shelde of sylver white,
A cross end long and overthwart full perfect.
These armes were used through all Brytain
For a common signe, eche māne to know his naciō.
(And thus this armes by Joseph's creacion)
Full long afore Sainct George was generate,
Were (worshipt here) of mykell elder date."

It is certain that the cross of St. George has been the standard of England time out of mind, ✳ and if, as the worthy chronicler says, "of mykell elder date" than St. George, we may query whether not also of

[x] To our notions the idea may seem absurd that Joseph should give to Arviragus a coat of arms. But it is well known to the student of history that emblems and devices are of the greatest antiquity. Each Jewish tribe had its distinguishing device on its standard, as we read in Numbers ii. 2, 17, &c.

The Greek and Trojan warriors had their devices, and so had the Romans. Constantine undoubtedly adopted the cross on his standard, or *labarum*, as it was called, and therefore whether the device given to Arviragus be called an emblem, or a standard, or coat of arms, the fact is the same, let the name be what it will.

elder date than Constantine, to whom some have attributed its origin.

Arviragus appears, from a passage in Juvenal, to have lived down to the reign of Domitian, which is perfectly consistent with the traditions of our chroniclers. I have elsewhere questioned the possibility of Arviragus and Lucius (about whose epoch and existence there has been so much dispute) being identical. There seems to me ample room in history for both of these sovereigns, and they are both alluded to by independent authorities. We have, however, as is not unnatural, seeing that the British kings, as elsewhere stated in this work, took their names from the objects of their religious worship, a synonymous etymon for the names of both sovereigns. אור, *Ar*, and ארוואור, *Arvar*, the repetition of the same idea, 'light,' is identical with Lucius, who is called in the British language *Lever Maur*, the 'great light.' These suggestions may be merely fanciful, but there seems room for further investigation, and should one of Chrysostom's churches appear among our ruins, it will be hailed by antiquaries and historians as a great triumph of the spade and pick-axe. Up to this point, July 9, 1864, no heathen emblems whatever have been discovered at this villa. Until very recently, the Christian monogram on the pavement at Frampton in Dorsetshire[y] had been the

[y] Mr. Thomas Wright ("The Celt, Roman, and Saxon") has very much questioned the importance of the Frampton monogram; the more frequent discovery of instances will probably ere long dispel all doubt on the subject. The intermixture of the Christian emblem at Frampton with heathen emblems has given rise to much speculation; but it strikes

only specimen, leading almost to the impression that it was employed merely as an ornament, or of accidental adoption. Two stamps, however, have been lately discovered in the Thames, figured in the Proceedings of the Society of Antiquaries[z], and described by Mr. Franks, Director. One also was found on a silver cup, at Corbridge in Northumberland. But nothing so important and convincing as the form and position of the present discoveries—the one specimen being precisely like those on the coins of Magnentius and Decentius, the other like those found in the catacombs at Rome.

The extreme rarity of the discovery of the Christian emblem on Roman and Romano-British remains in England, I attribute not so much to the fact of its positive rarity, but to the fact that it has been overlooked by many discoverers, unknown to or misunderstood by others, and that many instances of it have been thrown away in ignorance of its value as a testimony to the historical truth of our early British and Roman Christianity.

The Druids before the coming of Christ adored the form of a cross, and they always preferred those oaks whose branches exhibited representations of that form; nay, in many heathen nations the form of the cross was recognised as symbolic of the second power of the supreme God. Justin says that Plato in his *Timæus*

me as not improbable, that when a Roman general married a British Christian lady, he may have indulged her by the admission of the emblems of her faith without renouncing his own. The mother of Constantine was a British lady; Maximus, too, married a Briton: nor were examples of these intermarriages uncommon.

[z] Vol. ii. No. iv.

reports that the Son of God was expressed upon the universe in the form of a cross. The more ready, then, were the Druids, whose minds were already open to this impression, to receive the faith of a crucified Redeemer. This will account for the early spread of Christianity among that intelligent race. The Druidical cross seems to have been a perfectly simple cross. It was not until after the appearance of the Crucified One that this emblem was surmounted by the *P* (*Rho*), the second letter of the sacred Name.

Again, there is some reason for supposing that much error has arisen from misunderstanding on the subject of the supposed promiscuous marriages of the Britons. It is much more probable that the custom prevailed among them which was recognised among the Jews and some other Oriental nations, and was a remnant of their Eastern traditions, viz. that if a man died leaving no issue, the brother or other near relation, as in the case of Boaz and Ruth, and that described in our Lord's parable, should marry the widow.

That this was actually the state of things among the Celts we learn from Procopius[a], "Let Radiger my son hereafter marry his step-mother, *as our national usage permits.*"

And as to the moral character of the Britons, let Diodorus Siculus speak: "They are simple in their manners, and far removed from the cunning and wickedness of men of the present day; their modes of living are frugal, and greatly differing from the luxury attendant upon riches."

[a] Lib. iv. c. 20.

Diogenes Laertius (A.D. 180) also bears testimony to their principles, which were "To worship the gods, to commit no disgraceful act, and to cultivate manliness:"

"Σέβειν θεοὺς, μεδὲν κακὸν δρᾶν, καὶ ἀνδρεῖαν ἀσχεῖν:"

as complete a British triad as Taliesin would have uttered.

By *ἀνδρεῖαν* I conceive was meant manliness—not only courage, but everything connected with man in its better sense, as,

"Homo sum humani nil a me alienum puto,"

which seems to have been their motto, including charity, generosity, gentility, high-mindedness. What a noble testimony to the virtues and honour of our ancestors, and also what an undesigned testimony to the traditional truth of the British Triads!

Do we require contemporary evidence? This author was living in the time of the Druids, and I suspect knew more of them than the writer of the article on that subject in the "Edinburgh Review" in 1863.

The British laws seem invariably to have been delivered in triplets; whether with any mystical view of Trinity in Unity is a question for the enquirer. And here I cannot help noticing, in passing, another recent attempt to shake the interest and faith of the public, and to add to the scepticism of the age, with regard to this portion of our British history.

A writer in the "Edinburgh Review," July, 1863, p. 59, has taken great pains, in an ingenious and well-written article, worthy of a better theme, to upset the history of the Druids and Bards. He says, amid a good

deal of smart sarcastic writing, that "Sir Richard Hoare, after a laborious analysis, has classified these monuments (the ancient British tumuli) as the long-barrow, the bowl-barrow, the conoid-barrow, the Druid-barrow, the encircled-barrow, the enclosed-barrow, &c., but all this fine classification becomes lost if the geologists have their way, and make out the barrows to be diluvial formations left by the lakes and other waters; nor have the geologists been frightened by the discovery of human remains within these earthen mounds. They hold that this only shews a disposition to bury under conspicuous objects, whether natural or artificial, as an arrangement more economical than the erection of fresh monuments."

It is quite evident that the writer of this article could never have seen a Cotteswold barrow opened; their local position and mode of construction arguing the utter impossibility of their having been diluvial deposits, and the positive certainty of their having been the work of human hands, erected with great care and skill[b], evidencing such a knowledge of mechanics as

[b] Mr. Thomas Wright ("The Celt, the Roman, and the Saxon," note, p. 50) says in reference to Sir R. Colt-Hoare's classification of barrows, "No doubt barrows with the forms indicated by those names are found, but it is most probable that they frequently owe them to accidental circumstances, among which we must not omit the caprice of the makers."

I regret to dissent from so distinguished and voluminous an archæological writer, but I suspect that the different forms of the barrows indicate the burial-places of different British tribes, and that the tribe which built the long-barrows would on no account have built a round one, and *vice versa*. An evident plan pervades the formation of every long-barrow I have seen opened; and one system, though not invariably

confirms all the traditions of the Britons having been a scientific and ingenious people. The writer discredits altogether the existence of the Bards, and Druids, and Druidesses; but unless he could shew that the authors who mention these historic characters, and describe them minutely as to their tenets, their customs, and their dress, some of them incidentally, others more fully, and most of them contemporaneous writers, were in a conspiracy to deceive the world into a belief in the existence of historic personages who in fact never had any existence at all, we cannot do otherwise than give to their testimony that amount of credit which we do to historians in general. Only imagine such a list of authors as the following,—Julius Cæsar, Strabo, Pomponius Mela, Diodorus Siculus, Diogenes Laertius, Pliny, Cicero (who states that he had a personal acquaintance with Divitiacus, an Hæduan Druid), Tacitus, Suetonius, Vopiscus, Lucan, Appian, Sotion, Ausonius (himself a Druid, "Baiocensis stirpe Druidum satus"), Ammianus Marcellinus, Chrysostom, and Clemens Alexandrinus, (the two last grave Fathers of the Christian Church), seventeen authors, all in league to cheat posterity into a belief in the existence of Druids and their religion, which according to this writer in 1863 never had an existence at all! The same writer, with a Colensoan lance, runs a tilt also at the credibility of

or servilely copied, pervades them all. Dr. Thurnam discovers by the crania of the skeletons found in these barrows that they belonged to totally different tribes; and if I understand him right he says that the dolicho-cephalic, or long skulls, are invariably found in the long-barrows, while the brachy-cephalic or round skulls are found in the round-barrows —a theory both curious and important if borne out.

Cæsar's statement on the subject of the religion of the Britons, from an imaginary inaccuracy which he professes to have discovered in Cæsar's description of certain animals which he reports to have existed in the Hercynian forest, the account which he gives of these beasts seeming too preposterous, to this writer's notions, to be true. But whatever were Cæsar's qualifications as a general or an historian, it is almost too much to expect that he should have been an accurate naturalist any more than Moses, whose knowledge of natural history has received such unmerciful attacks from Bishop Colenso. No doubt each of them gave such descriptions of the animals as struck them at the time, and such descriptions as would be popularly understood, without the slightest attempt at a scientific delineation; and unless the writer of the article in the "Edinburgh Review" is prepared to say that none of the animals are now extinct which existed in Cæsar's time, his argument will not bear the light. Cæsar's description of these animals may have been very loose and exaggerated, yet not less true in principle. It is no part of my design to defend the accuracy of Cæsar's writings, but I am inclined to give him credit for reporting as faithfully as falls to the lot of travellers what he saw himself or derived from the information of others; nor should I think it right to make any remarks upon the article in question except for two reasons:—

1st. The growing tendency among a certain class of writers to rob history of many of its incidents and traditions which make it so interesting and entertaining, and to encourage an undesirable scepticism among en-

quirers. They would rob us of Whittington and his cat, whom I hope I have succeeded in rescuing for the benefit of my younger friends[c]; they would rob us of William Tell; we are to have no more Æsop's fables. The story of the Roman capitol being saved by the cackling of the geese is no longer to be believed, though its tradition is confirmed by a very ancient bronze, still preserved at Rome. We are to be deprived of the incident of Romulus and Remus being suckled by a wolf; and truly the story would seem very strange and incredible, had we not several well-authenticated cases of a similar character[d]. The wolf-children of India

[c] "Model Merchant of the Middle Ages, exemplified in the story of Whittington and his Cat." By the Rev. Samuel Lysons. Hamilton, Adams, and Co., London, 1860.

[d] The accompanying letter to the author from an officer of the 23rd Regiment Royal Welsh Fusiliers, lately serving in India, may serve to illustrate this tradition:—

"When in Calcutta on leave in 1860, a young girl was pointed out to me, who had recently been found in the north of Oude, in the jungle, who had been suckled by a wolf, having been carried away by one of these daring animals in her infancy. She was, when caught, about as near as people could judge, from three to four years old, and would chiefly crawl upon her knees and hands, uttering sounds resembling something between the low growl of a wolf and the extraordinary noise made by a dumb person when angry or excited. These children, I am told by the natives of Oude, are frequently found from time to time, and are called Jungale Admers, or wild men of the Jungle; and I myself remember in camp at Nawabgunge, an old grizzly wolf, who carried away a *syce's* (or groom's) child one night, upon which the whole camp turned out in pursuit and recaptured it, uninjured; but such is the carelessness or fatalism of these people, that the child was left quite as much exposed the following day, and was again carried off and never heard of again. But to return to the girl I have myself seen. I may mention that I did not again set eyes upon her until two years after, on my coming through Calcutta home to England. I then saw her at the

are far from being *very* uncommon[e]; and if such instances occasionally happen in wild and thinly inhabited countries in the eighteenth century, why might it not have occurred in Italy in the eighth century B.C., when that country must have been wilder than India is now? May it not serve to elucidate a fact, hitherto unaccounted for in ethnology, namely that of the existence of races of the human species little removed from the brute creation? The reclamation of such children to a civilized condition must depend entirely upon the age at which they are rescued from their wild state; and if, like Romulus and Remus, they are recovered in the earliest months, there is some prospect of their restoration to feelings of humanity. But what is the result of their not being recovered at all? Is there not the possibility of a breed of wild creatures, having a language and manners peculiar to itself, accounting for the existence (in the lapse of time) of such races as those of the Bosjesmen in Central Africa, and perhaps for that now extinct race of Cagots in the Pyrenees, where wolves abound? Mr. Sharon Turner[f] says that "the wolf has shewn that it possesses what we may term *affectionate* do-

Free School, playing with other children, and had she not been pointed out to me should have never known her; for at this time she was like other children of her own age, and could speak her language pretty fluently, I was told; but that still sometimes, when put into a passion, she would make the old noise, and resume her all-four position, attempting at the same time to bite instead of strike her tormentors on such an occasion.

"F. Russell Colt,
"*Lieutenant Royal Welsh Fusiliers.*"

[e] See Sir Wm. Sleeman's Tour through Oude.

[f] Sacred History of the World, vol. i. p. 387.

cilities." There are numerous instances on record of animals suckling the young of others. How can we deny the possibility of a wolf suckling a child, when we see such imperative calls of maternity as the following well-authenticated story presents, which has been vouched for to me by those who have witnessed the facts related:—"Mr. Thomas Karn, of the 'Bell' Inn, Frampton-on-Severn, has a brooding hen, which, to indulge her propensities, had for some time been sitting in an empty nest in the corner of the pigsty. A farrow of pigs having been lately produced in the same sty, the hen has abandoned her sedentary occupation, and devotes her whole time to the care of the swinish little strangers, with the entire approval, and, doubtless, except at feeding time, much to the relief of their dam. She continues to cover fairly with her plumage two closely-packed, or rather well-disposed piggies, and the others take up positions upon and around her, appearing perfectly to understand all her clucks and calls. It will be interesting to observe how long these incongruous relations may continue, their general effect at present being as ludicrous as novel."

Again, the Nero of history is to be whitewashed of his delinquencies, and to come out an amiable and misrepresented character!

A recent scepticism has sprung up on the subject of early British commercial intercourse with the Eastern nations, and especially with regard to the Phœnician trade to this country for tin. What evidence there may be to prove the negative, I know not; but the authorities in favour of it are just those authors to

whom we are accustomed to seek for information in historical matters, and but for whom we should have no history at all; for if they fail us, what becomes of history? I am far from saying that they are infallible, but I suspect we must hold to them until we are supplied with something better than mere conjecture for their refutation. On this subject, Herodotus, B.C. 440, tells us that "they (the Greeks) got their tin from the Cassiterides;" and though he informs us that he did not know where the Cassiterides were, yet this information is supplied us by Strabo the geographer, B.C. 30, who not only positively tells us that the Phœnicians traded there for tin, but lays down their geographical position with all the precision of a modern geographer. Diodorus Siculus (B.C. 44) and Pliny confirm the same.

Gunpowder Plot, upon the same principle, is now said to be a pure fabrication! Whether we shall have any history left us at all, either sacred or secular, seems very uncertain. At any rate, the interest of history will vanish, and our future youth will have to digest the historical pudding without plums, sugar, or suet.

2ndly. I notice these remarks of the writer in the "Edinburgh Review," because they bear in many ways upon questions which interest the enquiring public in the present day, especially with regard to the co-existence of extinct animals with the human species.

The Ibex, or *Bouquetin des Alpes*, has disappeared from the Alps and Pyrenees within the last few years. The Beaver was formerly common in Europe, and in Britain, or at least in Wales, as Giraldus Cambrensis

informs us[g], and is described by the laws of Howell Dhu as the *Llostlydan*, or Broadtail: the name is perpetuated at Beaversbrook, in Wilts. Bustards have disappeared from Britain almost in our own day. That bears were common in Britain we have the authority of Picrius, who says that they were carried from Britain, as it were from another world, by a long and dangerous voyage, to furnish the spectacles of the Roman people, and were held in great admiration[h]. Bisons and other animals have disappeared from Europe long since the time of Julius Cæsar. However singular his description of the animals of the Hercynian forest, I contend that we are not prepared to deny their existence, simply because they are extraordinary, or because they do not exist now. Who would have credited a traveller's description of a giraffe, if we had not giraffes existing to prove their own identity? The red deer, roebuck, wild boar, wild swan, and wolf, have all disappeared from the county of Gloucester since the Romans occupied the country, as proved by the discovery of the bones of the former at the Roman villas.

There have been many recent discoveries which seem to indicate that several of those enormous animals, extinct for thousands of years, were co-existent with the human race; but this need not carry the age of man beyond the limit of the hitherto received chronology, but would rather indicate that these animals have lived later on the world's stage than has been usually supposed: but then arises a very interesting question—how

[g] *Itin.*, lib. ii. c. 3.

[h] Picrius, *Hieroglyphica*, p. 86.

men apparently armed with no greater means of defence than the insignificant flint weapons (if such were the case) can have co-existed with those enormous brutes? The conclusion we must arrive at is, either that these large animals, like the elephant of modern days, were less savage in their nature than we might have expected, or that they had the kind of friendliness towards the human race exhibited by the elephant; and it is a remarkable testimony to that passage of Scripture which represents the restraint imposed upon the ferocity of the brute creation by the Almighty, but for which the paucity of the human race must have been overpowered by the overwhelming force of such enormous brutes: "The fear of you and the dread of you shall be upon all the beasts of the field[1]." As a rule, the largest animals are granivorous rather than carnivorous, and are mild in proportion to their strength—witness the elephant, the rhinoceros, the giraffe, the elk, and the ox species; a remarkable provision of Omnipotent interference on behalf of man.

We know from the discoveries at Wroxeter (Uriconium) that the ox, which commonly roved about the British pastures at the time when the Romans were here, was the Bos longifrons, which not only does not now exist in England, but I believe nowhere else in Europe, or any other part of the world. Yet it was in the time of the Romans the cattle of this country, used in the sacrifices of the Romans and Britons. The discovery at Wroxeter of the skull of one of these animals with a hole in the centre, evidently made with

[1] Gen. ix. 2.

a pole-axe, and the discovery of one of those weapons within a yard of the spot, which exactly fitted the hole in the skull, is singular and interesting.

Upon data much more slender than the above, some geologists are prepared to found theories which are calculated to astonish sober-minded people, and the archæologist may be well excused if he wishes never to accept evidences less circumstantial. It is by piecing in our discoveries with traditions and fragmentary history, that we are enabled to arrive at conclusions which shall have strong grounds of probability, and sufficiently convincing to such persons as are not thoroughly sceptical, or wedded to preconceived opinions; and as the modern cry is for contemporary history and for facts, my object is, to shew by the discoveries effected by the spade and pick-axe, compared with history and tradition, the periods when these British monuments, as declared by their names and contents, must have been erected; what was their object; what was the language, and what were the religious habits and customs of our British forefathers, involving the interesting question of their origin; in short, who and what our British ancestors were?

Whatever may have been the primæval language of the human race—whether with Josephus and the ancient Targums or Chaldee paraphrases of Onkelos and Jerusalem, and all Jews and Christians down to the beginning of the present century, we take it to have been the Hebrew, or whether with later writers on this subject we give the preference to Sanscrit as the most ancient language, yet the great antiquity of Hebrew

stands undoubted, and whether it were the primæval language or not, signifies perhaps but little to our present enquiry. Yet this we gather from the names attaching to the British monuments still remaining among us, when divested of modern corruptions, that there is a strong affinity between these British names and that language of which Hebrew is either the original or one of its earliest off-shoots; and that therefore Hebrew, Chaldee, or some other very near cognate, must have been the language of the first inhabitants of this island.

One of the most interesting researches connected with the sepulchres still remaining among us, and known by their contents to be British, is the enquiry into the etymology of their local popular names.

Now, although it may be unsafe to trust too implicitly to etymology, and there is a tendency to be misled by names of similar sound or spelling which may have no necessary connection, and there is the natural bias in an enthusiast to override his hobby, and to strain words into a forced compliance with his views, yet when we find that not a single name here and there only, but that the great majority of the names of these tumuli or barrows—some of them at first sight the most hopeless—have a Hebrew or Chaldee root, and a signification pointing to the nature of the worship carried on at those localities, (that worship being the worship of Baal, the sun, and the hosts of heaven, or fire as their emblems and representatives,) we cannot avoid the conclusion that our British ancestors were devoted to that kind of worship which they brought with them

from the East, whence they came at a very early period, even close upon the Patriarchal times of Holy Writ.

There seems a very near connection between the Samothracian and British mysteries, and Jamblicus plainly tells us that the language used in those mysteries was Chaldee or Hebrew. Dionysius and Strabo also identify the British and Samothracian rites, and it is of importance to remark their observations on this subject in connection with the deductions which I shall proceed to draw.

Having never seen the application of the Hebrew etymological test, I venture to suggest it to archæologists better versed in Oriental languages than myself, and would call their attention to the popular names by which certain British sepulchres are still known, which while they shew an Hebraio-Chaldee root, at the same time shew by those names that a worship was there carried on identical with that which is discovered in the Assyrian and Babylonian mythology, as shewn by Sir Gardner Wilkinson and Mr. Rawlinson, from the Babylonian cylinders.

In the name of Ell-barrow, (Wilts.,) a long barrow fourteen miles north of Salisbury, (described in Britton's "Wilts," "Beauties of England and Wales," p. 381,) we recognise the Hebrew אל, the British *Heaul*, the Greek *Ἥλιος*, 'the sun.' "The Phœnicians and Syrians," says Parkhurst[k], "call Cronos or Saturn *Ἥλ*, אל, *Hel*, and Servius speaking of Belus the Phœnician, affirms, 'all those parts about Phœnicia worship the sun, who

[k] Heb. Lex., p. 15.

in their language is called *Hel*, "*Ηλιος*;" and again he says God is called *Hal* in the Punic or Carthaginian tongue."

It enters as a prefix or otherwise into many names of places in Britain, as will be seen on reference to Appendix No. I. to this work.

This root is the foundation of the names of many kings and rulers, Oriental and British, who were addicted to that kind of worship. The name of Heliogabalus is a compound of *Hal*, or *Hel*, and *Baal*, he having been before his assumption of the purple a priest of Baal or the sun, at Heliopolis, subsequently called Baalbec. He was himself an object of worship under the title of "Invictus sacerdos Dei solis Elagabal." It enters into the names of several of those British kings who are now-a-days said to be fabulous; but if they are fabulous, the constructors of those fables must have been extremely crafty in assigning to their pretended kings names which savour of very remote and consistent antiquity; and El-anius, El-idurus, El-idaucus, El-drad, El-iud, El-igwell, El-dol, Archima-el, Din-el, Penis-el, all of them embrace that sacred name which was the object of their veneration[1]. The custom of including the name of the deity in the appellations of individuals is thus alluded to in Isaiah xliv. 5: "One shall say, I am the Lord's, and another shall call him-

[1] M. Génébrier in his "History of Carausius" (p. 136) mentions an inscription discovered in England, a votive tablet offered to the peaceful Mars by El-egaurba, evidently a Briton:—

PACIFERO MARTI
ELEGAVRBA POSVIT
EX VOTO

The name of Elegaurba seems to embrace both אל and אור under its British form of *Gwaur*.

self by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Isra-el:" Israel, i.e. one who has influence with God. So the Phœnicians, Gauls, and other nations had doubtless the object, in assuming the names of their gods, of assuring to themselves their influence, interest, and protection. The names of their divinities entered into their own family names, the names of their dwellings, their rivers, their mountains, and their rocks. The gods had their representatives in the very trees and plants. Not only did Jezebel's name include that of her god Baal or Bel, but she kept a staff of priests who ate at her table. The name of Baal was quite a patronymic in her family. Her father was Eth-baal or Itho-bal, and her Carthaginian relative Hanni-bal and Asdru-bal kept up the unceasing memorial of their chief god.

So did the Britons include the name of Baal in their own names, as Belinus[m], Cassi-belaunus—query קסם בעל, *Ceesh-Bal*, 'to divine by Baal.' From *Ceesh*, query, Anglicè, 'guess,' Dutch, *ghissen*[n]. Cunobelinus seems to be an association of Chiun and Baal. Several inscriptions have been discovered at Caerleon, Monmouthshire, bearing the names of Belicianus, Belisimnus, and Belisama[o]. These being unequivocally Celtic names, I feel no hesitation that they were Romanized Britons. The place where the inscribed stones were dug up is called Bul-more (בעלמאור, 'The Lord God the solar light,') while another locality where

[m] It is to be remarked that Josephus includes among the kings of Assyria in Abraham's time Balin and Ballas, (lib. i. c. 10).

[n] See Parkhurst, 614.

[o] See Lee's *Isca Silurum*.

these remains are found goes by the traditional name of Belingstock, (or the dwelling of Belinus,)—Stock, Stoche, Stow, from שת, 'to settle[p].' It is extremely interesting to trace the blending of the Roman and British names at Caerleon, some of which appear to shew the intermarriages between those peoples. For instance, the inscription "Dis manibus Juliæ Nundinæ vixit annis triginta Agrius Cimarus conjux piissimus faciendum curavit." The name Agrius Cimarus has given rise to much speculation. If the reader will turn to the remarks in this work on the Cimari (Cymri) I think he will have little difficulty in deciding that Agrius, the husband of this Roman lady, was a Cymrian Briton, as Julia Iberna (mentioned p. 17, Lee's *Isca Silurum*) was an Iberian or Spanish, or perhaps Irish lady, married to a Roman officer. If we were to translate Agrius Cimarus into English of the present day, we might call him Mr. Wild or Mr. Savage the Welchman, only that we should be found as much fault with as Geoffry of Monmouth for calling the Druid priests flamens and archflamens, and Dr. Holland for calling them clergymen, or Mr. Higgens for calling them abbots. We have only to take these things *mutatis mutandis*, and then we shall understand each other better. But it was the custom of the ancient chroniclers to translate names of title into corresponding titles of their own epoch. Thus Coel the British king is called by Robert of Gloucester, Earl of Colchester; Constans the Roman emperor is dubbed a knight, and Carausius is called "A staleworth young Bachilor!"

[p] See Appendix IV.

But may not Agrius Cimarus be the very person to whom our old chronicler John Harding alludes under the name of Agrestes, king of Wales? We find him on the same spot, Caerleon, and sad was the fate he incurred by becoming a pervert after having embraced the faith of Christ:—

"At Caer Lyoun a crucifix he (Joseph) made,
Full like to Criste that after there abade,
Agrestes, king of Wales, he did converte,
And people grete: but soon that Kynge gān madde,
He drowned that rode (rood, crucifix), and falsely was perverte.
Into the Sea he caste it, as hym badde
The deuels whom afore he served hadde;
For the whych on hym Gode toke full high vengeaunce,
That in an oven he brent for that offence [p]."

We cannot help remarking that whatever these heathen worshippers did in the way of religion they were thoroughly in earnest, they did it with a will and a zest which puts to shame many a professor of a purer religion. If they saw "God in everything,"—in the fire, the water, the hills, and the rocks,—are we to find fault; we, who admit the principle? and are we to judge them by the superior light which we now possess? Let us not be mistaken. There is no deep-thinking Christian but must regret heathenism wherever it exists, or has existed. "Light has now come into the world, and men still love darkness rather than light;" we know the reason: but light had not then come into the world, except to very few and far between, and then but very dimly, if we compare the knowledge of the highest saints of the old world with that of the humblest Christian. But I think we make a great mistake in

[p] Harding's Chronicle, 4to., p. 84.

comparing the religion and civilization of the Britons with the state of things in the present day rather than the state of things then existing in other countries. As far as knowledge of the Deity is concerned, in what were the Britons behind the most enlightened people of the then world? Look at the mythologies of the Babylonians, Egyptians, Romans, Greeks, and so far from being behind, we find that they will bear a favourable comparison with the best of the ancients, Zeno, Pythagoras, Socrates, Aristotle, Cicero, and Plato. Where was a better religion? It was confined to the Jews, and the Jews only, and among them to a very few. Elijah complained that he "only was left a prophet of the Lord;" and though his despondency led him to see himself in such a minority, until he was shewn that there were "ten thousand left whose knees had not bent to Baal, and whose lips had not kissed him," yet what were ten thousand to the population of the world? Let us only observe, according to the accounts of Cæsar, Mela, and Pliny, to what an exalted rank of virtue their tenet of the immortality of the soul had led them; and if the Britons had not the splendid temples of Egypt, Greece, and Rome, shall we not respect the motive if we find the omission to have arisen from the impression that "God dwelleth not in temples made with hands; heaven is My throne and earth is My footstool: what house will ye build Me? Hath not My hand made all these things[q]?"

It seems evident that the earliest places of British worship were these tumuli (*Bamahs*, במה, *βωμοὶ*, 'high-

[q] Acts vii. 48, &c.

places'), and that when they ventured upon the building of temples, respect for Him who dwelleth not in temples made with hands did not permit them to enclose those buildings with a roof, (see the temples of Abury, Stonehenge, &c.); and shall we not respect the feeling, although this limitation be suspended for reasons best known to Him who regulates the affairs of men?

But to return to the root אל, *Al, El.* "In Persia," says Dr. Pritchard[r], quoting the narrative of a journey to Khorasan, by Mr. James Frazer, "there is a numerous wandering tribe of fire-worshippers, (*ignis solis loco,*) called Ells."

In Gloucestershire we have several places commencing with or including the sacred name, in which we generally find traces of British worship. At Algrove, in Coln Rogers, is a large tumulus. At El-down in Sevenhampton there existed more than one long-barrow, which has been removed, besides several round barrows. The name of Sevenhampton, commonly called Senington, or more broadly Sun-ington[s], brings before us the same solar worship under another form. "שנה, *Sheneh,*" says Parkhurst[t], "is 'the sun' as applied to the tropical year:" (hence probably the English word 'to shine'). The desert of Sin was the tropical desert of the meridian sun, or south.

On the Khorsabad Cylinders it is said that Sivan was the month under the care of the great Lord the wielder of thunderbolts, the supporting Architect, the

[r] Researches into the Physical History of Mankind.

[s] Correspond, Sin-nington, Yorkshire.

[t] Heb. Lex., p. 714.

Guardian of heaven and earth, the Champion of gods, the Moon-god, who is next in order to Anu- (On) Bel-Nimrod. "From this," says Mr. Rawlinson[u], "it would appear that the month of Sivan was sacred to Sin," i.e. the sun.

Seven-ham-ton would be the place of worship of the solar heat *par excellence:* compounded of Sivan, Ham, and Ton, corresponding with *Tan,* 'a place,' as Turkis-tan, Afghanis-tan, &c. The whole surrounding neighbourhood of this village seems to teem with traces of sun-worship, both in the nomenclature of the villages and hamlets and in the remaining vestiges of British places of worship; for these tumuli, it must be observed, answered the double purpose of sacrifice and sepulture. There is Belas-knap (*Baals-knap,* or 'tumulus') in the adjoining parish. There is Hawling (the British *Heaul,* אל), another adjoining parish. Then there is Sal-perton, or Sol-perton (which carries its own interpretation): Yan-worth, formerly called Sin-worth in Doomsday Book, (see above as to Sin); elsewhere it is written Jan-worth, and Jan-us was a well-known appellation of the sun. There is a very large British tumulus in a wood adjoining Yanworth common. There is Ayl-worth, (אל, again). There is Naunton (נן, *Nan,* 'to diffuse, to shine forth as the sun'). There is Sunborough, El-well, and El-down, (from אל, *El,* again). Row-el, (query from ראי אל, 'the setting sun'); Siarford, (from שחר, 'the dawn[v]'); An-ford, (from און, *An, Aun,* or *On,* 'the sun'). In ancient documents, as in

[u] Herodotus, Append., lib. i. vol. i. p. 615.

[v] See Parkhurst, p. 691.

the *Placita de quo warranto*, temp. Edw. I., it is written Aun-ford. There is Hayles, (from Ἥλιος, אל, again); Har-ford, (from אור, 'the morning sun'); Hazel-ton, (from אש אל, Ashel, the solar fire); Aston, (אש, 'fire,' *Ignis solo loco*); Hampnet, (from חמה, *Hame*, 'the solar heat,' and חרתה, *Et*); Not-grove, (from נטה, *Noteh*, 'sun-set, to decline as day'[w]—query hence Latin *nutare*, 'to bend, bow down, decline.' Keyn-ton and Coln, vulgarly pronounced Chioun, seem to have their etymon from כון, *Chiun*, a name sometimes applied to the sun and sometimes to the moon; a planet mentioned as receiving idolatrous worship Amos v. 26[x]. There is Benborough, from בן, *Bün;* Luckley, from *El-uch;* Condicote, or Grove of *Chiun;* Guiting, from חית; *Gui* or *Wye* and Wy-comb, or Guy-comb, Hilcot, or Grove of Hal: (for all these etymons, see Appendix I. on Names of Places). Twenty-three places or more within a circuit of ten miles.

It seems impossible that such an accumulation of names indicating the worship of the celestial bodies, and given to places in almost all of which are vestiges of British tumuli or camps, could have been brought together by mere accident within a radius of a very few miles.

Whether we are justified in surmising that Senhampton was the district occupied by the Galli Senones, or sun-worshipping Gauls (Celts), I am not quite prepared to say. Richard of Cirencester[y] says that "all the regions south of the Thames were, according to ancient records, occupied by the warlike

[w] Parkhurst, p. 421. [x] Ibid., p. 294. [y] Lib. i. c. 6.

nation of the Sen-ones." He perhaps hardly lays down very clearly the line of demarcation of the territory, and Sevenhampton undoubtedly gives rise to one of the tributaries of the Thames.

Claudius Claudianus bears testimony to the same fact in the following words:—

> "——— sensit ferale Britannia murmur,
> Et Senonum quatit arva fragor."

"Associated with the god of the sky," says Mr. Rawlinson[z], "we usually find the sun and moon." "The sun was probably named in Babylonia both San and Sansi, before his title took the definite Semitic form of Shamas, by which he is known in Assyrian and all the languages of that family." And in a note Mr. Rawlinson adds, "that San, moreover, was a genuine title for the sun is proved by the geographical name of ביסן, *Bisan*, the בית שן, *Beth-shan*, of 1 Sam. xxxi. 10, &c., which is explained by Eugesippus to mean 'the house of the sun.' Porphyry, in the Life of Pythagoras, has this expression: *Ὧδε θανὼν κεῖται Ζᾶν ὃν Δία κικλήσκουσι.* San, Zan, and Jan were all the same, hence Janus[a]." Janus Bifrons meant, perhaps, the sun and the moon. We must not be surprised at the term *θανὼν* as applied to the gods; the heathen had a strange mixture of ideas on the subject of the mortality and immortality of their gods.

It has been already remarked that, according to Cæsar, the Druids taught their people that they were children of Dis. Here we see the identification of San, Zan, Jan, Dis, and the sun.

[z] Notes to Herodotus.

[a] See p. 101, Jan-worth.

Sun-worship, again, appears in the name of another of these high-places, called Arbor-lowe, in Derbyshire. אור, *Aur*, *Hur*, *Or*, *Ar*, *Ur*, is the sun, and so employed in Job xxi. 26; it also means 'light' and 'fire,' of which the sun is the generator. (Hence probably the French word *Jour*, and Italian *Gior-no*. Hence, too, every thing shining, as *Ur-o*, 'to burn,' *Aur-um*, 'gold,' *Or* in French, and *οὐρανὸς*, 'the heavens.')

> "Extitit apud Ægyptios, solis nomen *Horus*, qui cultus Helio-poli fuit, tauro ibidem nomine Mnevis illi consecrato[b]."

Ur, in Chaldæa, where Abraham was brought up, we are informed, was so called from the sun and fire, its representative, which was there worshipped[c].

Ar-bor may derive from אורבר, 'the pure, bright, clear matter of the heavens;' or from בר, 'a pit, grave, or place of sepulture, a barrow.' So that Arbor-lowe and Sun-barrow would be synonymous.

אור is the term used in Genesis i. 3 for 'light,' the first created thing: "Let there be אור, light, and there was אור, light."

The repetition of the word אור אור, *Aur-ora* (*Or-i-or*, 'to rise'), the 'rising sun,' is suggestive of many poetical ideas. We may imagine the first man witnessing his first sunset, the consternation with which he would have seen the glorious orb of day descend beneath the earth, and hide itself as it were for ever

[b] Lord Herbert, *De Religione Gentilium*, p. 21.

[c] See Parkhurst, "Heb. Lex.," p. 36. *Aur*, *Hur*, *Hor*, and Celtic *Gwaur*, may probably be the derivation of our English word *wor-ship*, the earliest known worship among the Celts being that of Aur or Gwaur. At any rate I know of no other plausible etymon for wor-ship.

from his eyes. We can imagine his joy and surprise at the reappearance of the light-giving principle, and his reiterated cry, אור אור, 'Light! light! again! again!'

Sun-worship, again, appears in the names of Win-Hill, Win-ster Moor, Derbyshire; Win-mill Hill, near Avebury, Wilts.; and Win-mill Tump, Rodmarton, Gloucestershire, where a most interesting long-barrow was opened in 1863 on the property of the writer of these pages, considered of sufficient importance to have a special paragraph set apart for its consideration in the remaining part of this enquiry.

עין, *Oin*, *Ain*, or *Win* is 'the eye.' In its primary signification it means 'a fountain.' The eye as the fountain of light to the body, and the sun as the fountain of light to the world. (From this etymon probably the Saxon and Old English *eyen* and Scotch *een*. Also 'wine,' from its sparkling to the eyes, and causing the eyes to sparkle [d].) But more on this when we come to the subject of Winmill Tump.

One would have supposed that such unpromising names as Win-mill tump, Nan Touce's tump (otherwise called Nan Stow's tump), Hetty Peglar's tump, Money tump, Hamley Hough, and Belas Knap (vulgarly called Bellows Knap), the local and familiar names by which our Gloucestershire British barrows are known, could not have derived their origin from an Oriental source, but must have been given in consequence of some local

[d] See Parkhurst, p. 511. We have also in Chaldee, as a noun masculine plural, חיין, *Hwin*, or *Wijn*, 'life, life-giving principle.' (See Parkhurst, p. 193.)

circumstances attaching to them: Win-mill or Windmill tump naturally suggesting the site of a windmill, which however never existed; Nan-stow apparently pointing to a proprietor of the pleasing name of Anne; Hetty Peglar's tump suggesting a connection with a certain Hester Peglar; and Money tump seeming to have reference to some kind of coin supposed to have been found there.

Of Win-mill tump hereafter.

Nantouces seems to be derived from נטראש, *Nantaush*, 'the diffuser of fire or light[e].' *Nant* in British conveys the same idea as *Win;* it is a fountain either of water or light. *Nant-y Glo* is 'the clear fountain[f].' Nan Touce's tump is in a field called Apsmore: now *Ap*, אפ, means 'heat,' and מאור, *Maur*, means 'light,' so that we have here again a name conveying similar ideas.

Hetty Peglar's tump, although Dr. Thurnam gives a very suggestive ground for its etymon[g], will admit

[e] See Parkhurst under בן, p. 427.

[f] Nanny Down in Wilts. is also a place remarked on by Sir R. Colt Hoare for its British remains: on or near it is Bowls or Baals barrow.

[g] In a note to Dr. Thurnam's paper on this tumulus, published in No. 44 of the "Archæological Journal," he says that there is a tablet in the church of Uley, in which parish the tumulus is situate, of the date of 1695, to Henry Peglar of that place, Gent., and also to *Hester* his wife. The said Henry Peglar left ten shillings yearly to the poor of Uley, to be laid out in bread. We do not find, however, that the property where this tumulus exists had ever been the property of the Peglars; but had it been so, might not the Peglars, which is a very common Gloucestershire name, have derived their name from the tump, and not the tump from them? The name of the land which Peglar left in charity is Broadstones. Query, did the family of Winslow take their name from the celebrated tumulus of Anslow or Onslow in Derbyshire, or did the tumulus take its name from them; and those of Toots and Tot-hills from the places, or the places from them? I suspect that the

also of an Oriental derivation carrying with it the same ideas of planetary worship.

חתה, *Hété* or *Hethé*, is 'heat, fire, burning[h].' Hence the Greek *αἴθω*, 'to burn,' and the Latin *æther*, 'the sky;' our English word 'heat,' too, from the same source. Æthiopia is a land of heat, a sun-burnt land. The Hittites, or the children of Heth, are inhabitants of a *hot* land. Our word 'heath,' an open exposed place, has the same origin, (see also under Ham). The plant called 'heath' or heather, from its growing on the heath, and sandy, *hot* soils. "One of the titles of the sun," says Mr. Bryant[i], was "*Ait* or *Aith*, a term of which little notice has been taken, yet of great consequence with respect to etymology[k]." The story of Até's being cast

former is more probable; there are more families who take their names from places, than places from families. In the same note in which Dr. Thurnam speaks of this tumulus he mentions the name of another in Westmoreland, named Hollins tump. Here we have again *Heaul*, the British name for the sun, derived from אל, *Haal*, the Hebrew and Phœnician, which, considering the worship evidently carried on there, was much more probably the reason for its name than that it should have been derived from the family of Hollins, which is more likely to be a name drawn from the property than the property from it; but see Appendix No. I., under אל, *Hal*. It is, however, not a little remarkable how many families we find bearing the names of some of our well-known barrows. The family name of Barrow itself is not uncommon; and Knap also, which means a barrow. Even Tombs is a common Gloucestershire name. We have Wins-low, Bar-low, Thur-low, Cal-low, Ons-low, Bel-low, Ans-low, Du-low, Wel-low, Ug-low, Pars-low, family names deriving from places where the worship of Win, Bar, Thor, Cal, On, An, Bel, Dhu, Wel, or Ul (various names of the sun) was carried on.

[h] See Parkhurst, p. 237.

[i] Analysis, vol. i. p. 21.

[k] Remains of cromlechs are found at Bolleit in Cornwall, which probably has its etymon in בעל חתה, *Baal-Aith* or *Héte*.

out of heaven by Jupiter, as told in Homer[1], bears a remarkable similarity to the Scriptural account of Satan's fall. Such was the confusion in the minds of some of the heathens, that they knew no distinction between God and the devil. Our great Milton adopts Isaiah's expression, and calls the prince of mischief 'Lucifer,' the light producer, the sun, the Hete Peleg[m], חתחפלג, 'the light distributor,' which is a literal translation of Lucifer. Moses charges it upon the Israelites that in following the example of the heathen they sacrificed to devils, and not to God[n]. *Héte*, 'the sun,' was doubtless a god of good as long as it was productive of warmth and food and light, but the moment its scorching rays were oppressive, it was the demon of mischief. This must have been the impression of the London housemaid, who, when found fault with by her mistress for the dust in the drawing-room, declared that there was no dust at all, but that it was all the fault of that *nasty sun*, which made things look so dusty. Hetty Peglar's tump has been fre-

[1] Iliad, xix. 91—134.

[m] פלג, *Peleg*, 'distribution,' whether of heat or water; from the latter idea is derived the Greek πέλαγος, 'the sea.' As the disseminator it enters into the name of Phallus-Vis genetrix. The sun was held to be the life-producing principle, and I suspect that it was on account of flies appearing to be produced by the heat of the sun, or a sort of spontaneous generation, that Baalzebub derived his appellation. Alexander ab Alexandro tells us that in Attica Apollo was called "Culicarius," 'the gnat or fly-god,' because he was the great disperser of flies. With due deference to the Neapolitan philosopher, I think he was the *fly producer*. Phallus, Priapus, Adonis, are all ideas taken from this root. "Propriè Priapus linguâ Ebræâ Phegor appellatur."—(Drusius, *Annot. ad Numeros, Crit. Sac.*, 1,084.)

[n] Deut. xxxii. 7.

quently opened, and presented the usual appearances of the British tumuli, human bones, those of horses, oxen, boars, flint flakes, rude pottery, &c. Here, as at Rodmarton and elsewhere, have been found, not in the chambers or in the cromlechs, but in different parts of the mounds, coins and other mementoes of former investigators of these monuments. And the three Roman coins of the lower Empire found in one part of this tumulus, were no more indicative of its date and nationality than the coin of our Edward IV., which was also dug up there.

It is to be remarked that the Scriptural Etham[o] is still called Etti or Hetty[p]. Hetty Peglar's tump is in the parish of Uley, a name entirely suggestive of sacrificial observances. עלה, *Uley,* in Hebrew, is 'to ascend, to mount up, to elevate, to raise up on high,' from על, 'the high and lofty One;' a name of similar import to *Bamah,* במה, and *Sellel,* סלל, which will be hereafter considered. It also means[q] the degrees of solar light; also to ascend by steps, as to any altar, anything high; hence in Greek ὕλη is the '*high* wood.' עלה means also to lift up the voice on high in prayer. Hence the Latin '*ulu*-lare,' and the English 'howl' and 'yell' and 'wail.'

"Et sectus *ulu*lat matris Entheæ Gallus"

is the sense in which the poet Martial applies it to the vociferations used in prayer by the Gauls. A large barrow at Wellow, in Somersetshire, would have the

[o] Exod. xiii. 20; Numb. xxxiii. 6—8. [p] See Niebuhr's Travels, vol. i. pp. 189—193. [q] See Parkhurst.

same etymon, *Ul*, *Wel*, and *Wayl* being the same in phonetic power. Possibly also Wayl-an Smith's cromlech in Berks[r] derived from this etymon.

In Horne's "Introduction to the Critical Study of the Scriptures" we learn that "Burnt-offerings are in Hebrew termed עלה, *Uley*, which signifies 'to ascend,' because their offerings, as being *wholly* consumed, ascended as it were to God in smoke or vapour. Hence

[r] In Dr. Thurnam's interesting account of Wayland's Smithy, and the traditions connected with it given in the "Wilts. Archæological and Natural History Magazine," 1862 (vol. vii. p 321), he says, "All these legends respecting Weland are with great probability supposed to have a common source with those which refer to the Vulcan (Hephæstus) and the Dædalus of the Greeks. 'Vulcan,' say MM. Depping and Michel, 'as we see from the Iliad, was the type of skilful artists. He forged metals, he fashioned the most precious works, he constructed arms and armour; he was a deity; mythology relates his cunning tricks. Moreover he was lame, maimed like Weland.'" Dr. Thurnam adds, "A very ancient story of the Greek Vulcan is essentially identical with the Berkshire one of Wayland and his Smithy. It is taken from the voyage of Pytheus, who lived in the fourth century B.C., probably in the time of Alexander the Great. Vulcan, according to this story, had his chief abode and workshop in the Lipari Isles, and whoever, it was said, deposited a piece of unwrought iron at a certain spot, with the money for the labour, coming on the following day, received for it a sword or whatever else he desired."

I quite agree with Dr. Thurnam's view of this etymology, but Vulcan (Ηφαιστος, אבאש, 'the heat of fire, the solar heat,' 'Ignis solis loco'), Apollo, and Uley (על, 'to ascend, the high and lofty One'), have all one and the same identity. See p. 110 of this work. *Εἷς Θεὸς ἐστιν.*

I do not know whether the apparently hopeless etymon of another barrow, named by Dr. Thurnam Hob Thurst's House, may not be derived from the same source, and the Hob Thurst may not be a corruption of אבאש or עפאש, *Hap Ash* or *Hop Ash*.

In the immediate vicinity of Wayland Smith's cave we have Winslow, the remnant of another tumulus dedicated to the same worship. (See hereafter, under *Win*.)

the Greek ὁλόκαυστος, 'holocaust,' and the English 'whole' and 'wholly,' signifying 'perfection.'"

עלה, *Uley*, may be taken not only for the rites and sacrifices offered to the sun, and rejoicings to Apollo, but also for the sun itself. In Yorkshire and other northern counties, at Christmas time, which corresponded with the feast of Apollo[s], there is a custom still for the people to run about in the churches crying *Ule, Ule,* as a token of rejoicing[t]. It is not a little striking that the Greenlanders to the present day keep a sun-feast, or *Yul*, at the winter solstice, Dec. 22, to rejoice at the return of the sun, and the expected renewal of the hunting season[u]. A custom, too, remains in Kent of persons going in numbers to encircle the apple and cherry trees to invoke a good crop, pronouncing these words:—

> "Stand fast root; bear well top;
> God send us a *youl-ing* sop,
> Every twig, apple big,
> Every bough, apples enough."

This ceremony is called Youl-ing. At the summer solstice also counterpart feasts or Yules were kept in honour of Apollo; these in the Celto-Cornish language were called *Gulu-an*, גלו אן.

In the adjoining parish of Nympsfield[x] is an interesting tumulus on the hill called Crawley Hill. We have here again a term synonymous with one of the senses of Uley; קרא, *Craw*, is 'to invoke, to *cry* aloud

[s] See Génébrier, *Histoire de Carausius*, and Montfaucon, Antiq.
[t] See Brand's Popular Antiquities, vol. i. p. 366, note.
[u] See Krantz, History of Greenland, vol. i. p. 176.
[x] See Appendix I., under *Nymph*.

in prayer.' It is the very expression used by Elijah in his solemn contest with the prophets of Baal[y], "*Call* ye on the name of your gods, and I will *call* on the name of Jehovah." With ל following, it means 'to call to:' the ל also has the power of 'of,' or 'for;' thus קראלאי, *Crawley*, would be a place or district *of* prayer and sacrifice, such as it evidently was, judging by the number of tumuli in its immediate vicinity.

The name of Coaley Pike, another adjoining hill, again suggests a similar idea to that of *Uley Selamon*, and *Sellel*. It does not derive its name from coal, of which there is none in the neighbourhood, being on the oolitic line of geological formation, but rather from כלל, *Cōll*[z], 'to complete, make whole, perfect in sacrifice, a holocaust;' כליל, *Colil*, is a sacrifice entirely consumed on the altar, and employed as such in Levit. vi. 22, 23, and Deut. xxxiii. 10. Collyll Hill in Lincolnshire would seem to have a similar origin, having been also a place of British worship. כללאי, *Coaley*, would be 'a place of holocausts.' Surely it is impossible that this accumulation of names in these localities and in this language can be merely accidental or fanciful.

It is surprising the length of time that places will retain their names through many changes of circumstances and corruptions of language. The wilderness of Shur, the mountain of Sinai, the country of Paran,

[y] 1 Kings xviii. 24.

[z] See Parkhurst. Adam Littleton, whose Latin dictionary gives many Hebrew derivations to Latin words, deduces from the root כלל, *Coll*, the Latin *Colo*, 'to worship.' Hence also its derivatives *Cultus*, and in French *Culte*, Italian *Colto*, Spanish *Culto*, and perhaps our English word, to *call* on the name of the Lord. See p. 104, 'wor-ship.'

Marah, Elath, and Midian, are names still familiar to the ears of the Arabs. The grove of Elim still remains, and its twelve fountains have neither increased nor diminished since the days of Moses[a]. The Appendix I. on Local Names at the end of this volume will shew the persistence of names once given. Mone, or Money tump, and its local situation, abound in British mythological reminiscences.

Mone, מני, was a name or attribute under which the idolatrous nations of the East worshipped the material heavens, and the sun as the distributor and dispenser of food and fertility[b]. This again, like פלג, *Peleg*, from the idea of distribution. מנה and מן are words implying distribution, and are only synonyms for the same object. Baal-Meon, or Mon, was worshipped by the Moabites[c]. Beth-Meon was the temple of Meon, Mon, or Mone[d]. As Menu this god was worshipped, and is still worshipped in India. Tables, altars, or cromlechs were erected to Mone, and libations or drink-offerings poured out to him. Pococke informs us that before the time of Mahomet the Arabs worshipped Mone in order to obtain seasonable showers; and Festus relates that the Salentines, a people of Italy, (probably of Celtic descent,) threw a horse alive into the fire in honour of Jupiter Mone.

Herodotus, speaking of sun-worshippers, says:—

Θεῶν δε μόνον[e] ἥλιον σέβονται, καὶ θύουσι ἵππους.

[a] See Burder's Oriental Customs, vol. i. p. 31.

[b] Parkhurst, Heb. Lex., p. 385.

[c] Ezek. xxv. 9. See Notes on, in *Crit. Sacr.*, p. 5,910.

[d] See Jer. xlviii. 23.

[e] There is an apparent design in this sort of play upon the word

and Strabo and Trogus say:—

Θεῖον ἥλιον μόνον ἡγοῦνται τούτῳ δε ἵππο θοῦσι.

'They consider the sun to be the only god, and to him they sacrifice horses.'

And no doubt whenever Mone tump shall be opened (if it have not yet been examined) it will, like other Gloucestershire barrows, present a plentiful crop of horses' bones and teeth. Money-Ash in Derbyshire presents us with מני אש, *Mone-Ash*, 'the fire of Mone.' Druidical remains still mark the worship once carried on there. The tumulus at Mone Down, corrupted to Minnow Down, in Wilts., probably had the same etymon. The situation of the Gloucestershire Mone tump is in the parish of Bisley, than which there appear few places more entirely given up to planetary worship;—"dedita religionibus," as Cæsar says, 'devoted to religious observances:' its open situation giving ample scope for the Druidical worship of the celestial bodies. Its parochial name seems derived from its local position; בשל, *Bisel*, means 'exposed to the solar heat,' and בשלאי, *Biselai*, 'a place exposed to the heat of the sun, scorched.' This is also precisely the position of Bisley in Surrey, by Bagshot Heath, which place we also find surrounded by places having names derived from Chaldæan mythology, as Hor's-ell, אור אל, Windlesham from עין, &c. It also would mean a place for sacrifice; מבשלות, *Mebiselut*, is used in this sense in Ezekiel

μόνον in these authors, as though it were a synonym of the sun as well as meaning 'only,' which is untranslateable. "Solem Deum statuerunt, tum Ægyptii cum primis quorum theologiâ, μοῦνος οὐρανοῦ Θεὸς vocatur," 'the only God.'—*Lord Herbert, De Religione Gentilium*, p. 21.

xlvi. 23. It is synonymous with המה, *Hame*, from חם, *Ham*[f], 'to burn or scorch,' and *Ham* is a well-known name for the sun in the ancient Pantheon—thence probably Ham-ton, the adjoining parish; a large tumulus formerly existed there, as also at Ham-tor in Devon.

Lilley-horn in Bisley is another instance of the astronomical observances and superstitions carried on there by the Britons. לילה, *Lille*, is 'the night or the evening, the repose and the darkness,' the exact opposite of אור, *Aur;* "God called the darkness (לילה, *Lillé*,) night," (Genesis i.) *Arn*, רן, and ארן, *Aren*, means 'shoutings in prayer.' *Lille-harn* would be 'nightly shoutings in prayer,'—

> "Medio cum Phœbus in axe est,
> Aut cœlum nox atra tenet[g]."

Copsgrove in Bisley again suggests כפ, *Cŏp*, and in the plural כפים, *Cŏpim*, 'the vaults of heaven,' so used in Job xxxvi. 32.

Heavens, or Aven[h], in the same parish savours

[f] The images which were placed on the house-tops by the idolatrous Israelites (see Leviticus xxvi. 30 and Isaiah xvii. 8) were called *Hammanim;* they were doubtless images of the sun, and placed there as an ideal protection to their houses. Ebenezra says they were vaulted buildings made in honour of the sun in the form of a chariot, or perhaps chariot-wheel. Hence Josias is said to have burnt the chariots of the sun: they are called Ham-manim. The god Jupiter *Am*mon conveys the same idea.

A Ham is any open place exposed to the sun, and is used to express a large, open, exposed meadow. Ham is a name constantly so employed in Gloucestershire.

[g] Lucan, *Pharsalia*, lib. iii.

[h] Derivatives: Greek, Αἰὼν; Latin, *Ævum;* English, Heaven and Ever. The heaven's expanse was the emblem of eternity. Heaven was God's seat, and God was eternal, for ever and ever. Perhaps also Evening, more traceable in the Dutch word *Avond*.

strongly of און, *Aven*, or *Aun*, or *On*, which will be separately treated when we come to consider the interesting tumuli of Aven-ing in the adjoining parish.

In Bisley parish was also a long-barrow on the property of Dr. Paine, recently removed, called by the remarkable name of Solomon's Court, so palpably a corruption of something else, that it seems quite worthy of enquiry. Now we find that שלמים[i], *Shelamim*, in Hebrew are 'peace-offerings,' from שלם, *Shalam*, 'to complete or make whole,' (synonymous with עלה, *Ule*, which will be considered when we come to speak of the tumuli in the parish of Uley, Gloucestershire). These *Shalamim* and *Ule* were the same as holocausts, or whole burnt-offerings. The appellation of Court may have been handed down traditionally from the circumstance of this spot having been a place of concourse, gathering, or assembly, or more probably it is a corruption of the British word *Coed*, 'a grove.' And Solomon's Court may not unreasonably be supposed to have been *Shalamim Coed*, 'the grove of peace-offerings,' or *Shalamim Moni*, 'peace-offerings to Mone.'

Venerated heaps of this description are still common in India, and are called Mæni, especially in the Western Himalayas, some of which have been seen more than half a mile long. Their construction, as described by Dr. George Moore[k], is precisely, on a larger scale, that of a Cotteswold Dobunian long-barrow; they consist of "two parallel walls, fifteen feet apart and six feet high, the intervals of which were filled with stones

[i] Horne's Critical Introduction to the Scriptures, vol. iii. p. 294.
[k] "Lost Tribes;" quoting Thomson's Western Himalayas.

and other fragments, the whole being covered with a slanting roof, which rises at a gentle angle to the central ridge, midway between the two walls: these seem to have enclosed some ruin, or ruined chambers —a subject worthy of further research. The Buddhists believe these districts to be under the protecting presence of God-ama."

"The moon," says Dr. Moore, "was called *Mani*."

"*Gad* is unquestionably joined with *Meni* (or 'the moon')," says Mr. Hartwell Horne[l], "and both are names of idols, where the Prophet says,—

> "Ye —— have deserted Jehovah,
> And have forgotten My holy mountain;
> Who set in order a table for Gad,
> And fill out a libation to Meni[m]."

The discovery of the same worship among the Buddhists in India, and the Boduni in Gloucestershire, is not a little striking; while the identification of the mode of construction of their sepulchres adds no little interest to the circumstance. It seems difficult to reject the conclusion that a people having similar worship, similar sepulchral rites, similar names for their deities, had a similar origin. The British words *Maen* and *Mynydd* for 'a heap of stones, or hill,' seems to derive from these heaps or piles of stones to Mani.

Starting from Meni (Armenia), this religion seems to have extended to the remotest parts of the earth.

Mr. Bryant[n] tells us Meen, Menus, Menon, and the like, were titles by which the *Deus Lunus*, or 'Moon-god,'—that is, Noah—was distinguished in different coun-

[l] Critical Introduction to the Study of the Scriptures, vol. iii. p. 349.
[m] Louth's Isaiah. [n] Analysis, vol. ii. p. 309.

tries; that the votaries of the patriarch, who was called Meen and Menes, were styled Minyæ, which name was given them from the object of their worship; that the Menæi in Sicily were situate upon the river Menais.

It is worthy of observation that the same god was worshipped under the name of Minauc (the place of Mene) in the island of Mona (now Anglesea), and upon the river Menai. In Brittany, France, the same worship was carried on at Maenac. Many places in England still retain the memorial of this name, such as East and West Meon, Hants., and elsewhere, as will be seen Appendix I. of this enquiry under the head *Mone*, מני. The Mendip Hills in Somersetshire appear to derive their etymon from it, (see Appendix II.) Mone has been identified with Bacchus, and he again with Noah, by those who have taken an interest in such researches. Men-amber in Cornwall is a place peculiarly devoted to Druidical worship; there exists the celebrated Druidical rocking-stone called the Logan Stone, dedicated to *Lug-an*, 'the solar fire.' *Lugh*, we are told by Col. Vallancey, means 'the intelligent fire, or the spiritual flame[o].' These rocking-stones are most extraordinary relics of antiquity, some of them probably natural and adopted by the Druids as applicable to their worship, others formed by some skill and attention. Such stones were called by the Greeks λίθοι ἐμψύχοι, or 'living stones, stones endowed with life.' Well might the early messengers of Christianity call off the attention of the Druids from these dumb idols and beggarly elements, and to come to the "Living-

[o] See Appendix I., under *Luk, Lug, Luck.*

stone, disallowed of men, but chosen of God, and precious, that they, as lively stones, should be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ[p]." St. Peter seems almost to have had the Druids in view when he speaks of these living stones and spiritual priesthood.

It was to the tops of rocks that the Baal-worshippers repaired to seek their gods in prayer, and to take in the spirit of prophecy. Balaam repeatedly went from high place to high place. It was in these situations that he was permitted to imbibe that power of utterance of prophecy by which he, in common with Caiaphas and other self-willed men have been forced, in spite of themselves, to utter grand religious truths: "From the top of the rocks I see Him, and from the hills I behold Him." And this doubtless was the reason why rocks, promontories, and high mountains were dedicated to Apollo (the sun), and so frequently bore some name indicative of the sun, or of some of its various attributes.

Rocks, and single rock-like stones, had an immense religious value in the sight of the British Druids, who, in this respect, only followed the teaching of their Oriental fathers. In fact, we know, upon Scripture authority, that rock-worship was one of the most ancient heathen superstitions. Both in true and false religion the heights and solitudes of the mountains were sought for prayer, meditation, and sacrifice. It was upon the Mount Horeb that God revealed to Moses his mission. On Mount Sinai it was that the

[p] 1 Pet. ii. 4, 5.

Law was given to that prophet. Elijah gathered the Israelites for the great trial between the Baal-worshippers and himself, the prophet of the true God, upon Mount Carmel. Our Lord delivered His message from the Mount of Olives. His transfiguration took place upon "a high mountain." Upon Calvary or Golgotha, a round skull-shaped hill, was He offered up for us.

God Himself is said to delight to dwell in the hills. "This is God's hill, in which it pleaseth Him to dwell;" "As the hill of Basan, so is God's hill; even an high hill, as the hill of Basan."

And, doubtless, whoever ascends a mountain, and sees the expanse of country before him, and imbibes the fresh mountain air, feels a spirit of buoyancy and joy which the plains fail to produce. Figuratively, God may be said to meet us in such localities, although we know that He is everywhere present; and nothing can be more natural than that men should pour out their souls before God under the influences here described. It is the confusion in the mind of the figurative with the real, the sign with the thing signified, which has always made the difference between true and false religion.

Moses was commanded to explain to God's people the difference between the Rock which they were figuratively to adore, and the rocks which the heathen idolatrously worshipped [q]. "Ascribe ye greatness unto our God. *He is the Rock* [r], His work is perfect [s]."

[q] Deut. xxxii.

[r] "Vocat Scriptura Deum *rupem* ob stabilitatem, immutabilitatem et perseverantium, qui stat promissis suis."—*Vatablus in Deut.* xxxii. 4, *in Crit. Sacr.*

[s] Deut. xxxii. 3, 4.

"But Jeshurun[t] (Israel) waxed fat, and kicked: ... then he forsook God, and lightly esteemed *the Rock* of his salvation[u]." "Of *the Rock* that begat thee thou art unmindful, and hast forgotten *the God* that formed thee[x]." "How should one chase a thousand, ... except *their Rock* had sold them, and the Lord had shut them up[y]?" "For *their Rock* is not as *our Rock*, even our enemies themselves being our judges[z]." "And he shall say, Where are their gods, *their Rock* in whom they trusted[a]?"

The figure is transferred to the New Testament, where Christ is called *the Rock of our salvation.* He is "the Spiritual Rock," which followed the Israelites in the wilderness, and is the Rock upon which His Church is built.

Manoah sacrificed upon *a Rock*[b] to the Lord. David says, "I will lift up mine eyes unto the hills, from whence cometh my help[c]." And the prophet Jeremiah, like Moses, is commissioned to point out the difference between true and false religion: "Truly in vain is salvation hoped for from *the hills*, and from the multitude of *mountains:* truly in the Lord our God is the salvation of Israel[d]."

The hills, rocks, and mountains, again, were upon the same grounds the favourite burial-places of the ancients: "Joshua was buried on the hill Gaash[e];" and many other instances.

It requires only to know these things to trace the

[t] חצור or צור, *Shur.* [u] Deut. xxxii. 15. [x] ver. 18.
[y] ver. 30. [z] ver. 31. [a] ver. 37. [b] Judges xiii. 19.
[c] Ps. cxxi. 1. [d] Jerem. iii. 23. [e] Judges ii. 9.

religious and superstitious veneration paid to mountains, rocks, and hills by our British forefathers, and then we see the reasons why so many hills and rocks among us still retain names connected with their particular worship.

Writers who have not made Druidical worship their study have been in the habit of discrediting the Druid rock-worship, and because many of the rocks and logans in Cornwall and elsewhere appear to be natural productions, they cannot imagine that they had ever been objects of adoration. Such reasoning is far from correct. The very fact of their being remarkable or extraordinary natural productions would be an extra reason for their being selected for the purpose of worship. The passage of Scripture above quoted[f] shews us exactly what were the semi-figurative or emblematical and semi-material views of the Baal-worshippers. The universal feeling among them that their altar-rocks were to be un-tooled, i. e. natural rocks, is shewn both in heathen and primitive true worship in the passage of Exodus xx. 25. Freaks of nature, as they are called, little assisted, perhaps, by rude art, were doubtless invested with a peculiar amount of veneration. My own late respected father and uncle, whose antiquarian knowledge is universally acknowledged, were very sceptical on the subject of Druid worship: I have every reason to believe that had they lived to these days of deeper research, they would have changed their views, and would more readily have recognised the value of

[f] Deut. xxxii. 37.

many of the ideas of Stukeley and Borlase on this subject.

Belas Knap, otherwise called Hamley Hough, in Charlton Abbots parish, Gloucestershire, carries with its name similar ideas of solar superstition: in Belus, as before observed, we recognise בעל, *Bel*, 'Baal;' and in Hamley, we have חם ל אי, 'a place of Ham, solar heat, *the sun*.' Baals-barrow[g] in Wilts, corrupted to Bowls-barrow, and Bowldown, in Gloucestershire, where there are remains of British tumuli, point to the same worship.

Belas Knap barrow was opened in 1863, and presented all the interesting features of the long tumuli of the Britons,—the cromlech, or stone-altar, to the north, and sepulchral chambers at the east and west; a single sepulture, in a grave constructed of rough stones at the south, possibly a later interment[h]. Flint implements, and rude pottery, were discovered in the sepulchral chambers.

In the parish of Avening were two very interesting long-barrows; one of them is described in the *Archæologia*, and was etched by J. Burden, 1809. Its altar and sepulchral chambers were very perfect. After being opened, the stones were removed and re-erected in the Rectory garden, at that place.

Avening is in Saxon called *Afonig* or *Afoning;* the termination *ing* as also *en*, as wood, wooden, gold,

[g] Britton's Wilts.; Beauties of England and Wales, p. 319.

[h] A similar interment occurs in the tumulus at Ablington; possibly the interment of a slave, or a burial of a later period taking advantage of an already existing burial-place.

golden, signifying the possessive case, 'of;' Aven-ing is 'the place *of* Aven.' Aven, in Scripture, was notorious for its idolatry, and "און, *Aven*, or *Aun*," says Parkhurst, "was particularly *the wickedness of idolatry*, as some understand 1 Sam. xv. 23, where the Vulgate explains ותרפים און, *Uteraphim-Aven*, by 'quasi scelus idolatriæ.' Also an idol itself, as in Isaiah lxvi. 3. But in both these last-cited passages, און, *Aven*, may, like Teraphim in the former of them, be the specific name of an object of worship;" in short, a deity: and such we find it to have been. Broughton[1] shews us that "Aven and Ate (*Hété*, see p. 107) were associated in the Armenian mythology." *Aven*, or *Aun*, or *On* (for they are the same), was the sun. Cyril, Patriarch of Alexandria, in Egypt, says that *On* among the Egyptians meant the sun: *Ὼν δὲ ἐστὶ κατ' αὐτοὺς ὁ Ἥλιος.*

On, Aun, was the name of the city, according to Herodotus and Strabo, where the sun was worshipped, and it was called Heliopolis, and in later times Baalbec: thus identifying the sun and Baal, if any doubt remained as to their identity. The worship carried on at Hierapolis appears precisely the same in character and observances as that carried on by the Druids in Britain. See Ross's *Πάνσεβεῖα*, who informs us that the priests of Aven, or Hierapolis, were called *Galli* (or Gauls); that Apollo, or *the sun*, was the god worshipped; that three hundred priests ministered there, *clothed in white*, with their hands covered, with singing and musical instruments; that their high-priest was elected every

[1] Religious Rites and Ceremonies.

year, whose clothing was purple, with a golden mitre. Not far from the temple was a deep lake; in the midst of the temple was a stone altar, crowned continually with garlands: on this they burnt odours. They had divers feasts: the greatest was that of fire. They planted there divers trees (groves). The priests lacerated themselves—cut the hair of their head and eyebrows. Now compare this description with what we read of the Druids in Pliny, of the Celtic worship in the poems of Taliesin and Aneurin, and the fragmentary accounts of Baal-worship in the Scriptures, and the identification is complete.

The Baal-worship of Beth-Aven (or Temple of Aven), in Canaan, was notorious. The prophet Hosea[k] especially warns God's people against it: "Come not ye into Gilgal, neither go ye up into Beth-Aven[l]," (בית אין). Beth-aven was subsequently called "the house of vanity," but that would be the name by which it was reproachfully called by true worshippers. Aven meant *vanity* in a secondary, and not a primary sense, upon the principle that St. Paul says, "we know that an idol is *nothing in the world*[m]."

The worship at Beth-aven, in Canaan, and that of Avening in Gloucestershire, and that of Aven, otherwise Heliopolis, or Baalbec, above-mentioned, were all identical. The stone altars, the high place, the calves' bones discovered there[n], mark the similarity.

As there was a sun-worshipping tribe in Britain

[k] See Dr. Pocock on Hosea, folio ed., p. 191. "The high-places also of Aven, the sin of Israel, shall be destroyed." (Hosea x. 8.)

[l] Hosea iv. 15. [m] 1 Cor. viii. 4. [n] See Hosea x. 5.

called the Sen-nones, so Tacitus [o] shews us that there was a Celtic tribe who called themselves Aviones. *Sen* or *San*, and *Aven* or *On*, were synonymous.

Tydain, or *Tad Awen*, is said to have been the Titan father of inspiration, the Apollo of the Britons. Taliesin says—

> "Seven score personifications pertain to the Awen,
> In the deep, which is void of wrath,
> In the deep, where deep indignation dwells,
> In the deep, beneath the elements,
> and
> In the sky, above the elements."

It has been suggested by some writers that Avening takes its name from the river Avon, which has one of its sources in this parish. On the contrary, the river took its name from the place, or rather the worship there carried on. Rivers, we know, were dedicated to various deities, and took their name from them: so Avon is the river of the sun [p]; its fertilizing properties, the clearness of its stream, the healthiness of its waters, all tending to a mythological nomenclature. It is to be remarked that out of the five or six rivers Avon in Britain, *three* of them pass through Gloucestershire; so that Aven was probably a favourite name under which sun-worship was carried on among the Dobuni. The Avon had its representative among Celtic and

[o] *De Moribus Germanorum*, c. 39, 40.

[p] It is remarkable how this word varies in its way of pronouncing and writing among the Celtic nations, still retaining the same radical force:—Chaldee, *Abana*, Spanish, *Abano*, Irish, *Avan*, Welsh, *Avon*, English, *Avon*, Cornish, *Auon*, Manks, *A'on*: the two latter approaching nearest to the Hebrew, אוֹן. In Ireland Avon is treated with divine honours as *Avon-dhu*, the god Avon.

co-ethnic nations in the Abono of Spain, and the Abana of Damascus: "Are not Abana and Pharpar[q], rivers of Damascus, better than all the waters of Israel[r]?" But more on this subject in Appendices I. and II.

Another of our Gloucestershire barrows goes by the name of Bowm, or Boun Hill.

Bāmah, במה, is a high place dedicated to religious worship whether true or false. It occurs as such in Ezekiel xx. 29, "And I said unto them, what is the high place whither ye go? And the name thereof is *Bamah* unto this day." In seven passages the LXX translate it by *βωμὸς*, 'a high or lofty altar,' and the learned Vitringa on Isaiah xvi. 12 gives it as his opinion that this is almost always the sense of the word when used for those places of false worship where the Israelites sacrificed. Æschylus uses the term in the same sense, and makes a difference between the *βωμὸς πατρῳος*, 'the paternal or household altar,' and the *βωμός τῶν δημίων*, or 'public places of sacrifice[s].' The style of worship carried on at these places is shewn by Herodian[t], where it is said that Eligabalus the Emperor, (who previous to his being exalted to the purple had been priest of Baal, the sun, in his own country, which his name *El-a-ga-bal* signifies,) *περὶ τὲ τοὺς βωμοὺς ἐχόρευεν ὑπὸ παντοδαποῖς ἤχοις ὄργανων γύναια τὲ ἐπιχώρια ἐχόρευε συν αὐτῷ περιθέοντα τοῖς βωμοῖς*: 'He danced round the Bamahs, altars,

[q] Pharpar also was a river dedicated to the sun under another synonym, or attribute. (See Appendix I. and II., under *Phra* and *Phar*.)

[r] 2 Kings v. 12.

[s] See Grævius, *Thesaur.*, vol. v. p. 667.

[t] Oxford edit. 1678, lib. v. c. 13.

to the sound of all kinds of music, and the women of his country danced in circles with him, running round the altars.' The *m* and the *n* in this word seem to be interchangeable, and *βουνός* and *βωμός* come out with the same meaning—

"*βουνοὶ* sunt *βωμοὶ*, aræ seu altaria [u]."

Grotius in Gen. xxxi. 46 says that *βουνὸς* is the same as *Gal-eed*. *Gal*, *Gol*, is anything round; hence *Gol-gotha*, 'a place of a skull,' or rather 'a place round like a skull;' of which more hereafter.

βουνὶς γῆ, in Æschylus, is a country full of hillocks or little round eminences, generally artificial; in which we have little difficulty in recognising the origin of our English word 'bun' for a little round cake. Earlier derivation בנה, 'To build, make, construct in a round form, to surround.'

As an altar *Bamah* has descended to our own ecclesiastical architecture. *Βῆμα*, according to Bingham [x], is 'the altar part of the sanctuary.'

Βῆμα γνωστῶν is 'the reading-desk;' *βήματι προάγειν*, is 'to ordain to the priesthood, to bring to the altar [y].'

The learned Bingham finds no better derivation for the word *βῆμα* than the Greek *βαίνειν*, 'to go,' but surely its etymon will be better found in *Bamah*, 'the high place.'

Βωμὸς ἀναίμακτος, 'The bloodless altar,' is the Christian communion-table.

Close to Bown Hill we have another long-barrow, on

[u] Hesychius.

[x] viii. 6, § 10.

[y] See also Mede's Works, on Βωμοὶ.

Selsley Hill; this apparently from סל, *Sel*, *Sul*, or *Sol*, 'to elevate, to raise up;' סלל, *Sellel*[z], 'to raise up very high, a high bank, a mound.' This may apply to the appearance of the hill itself, or the mound built upon it. *Selsley*, סללאי, would mean a 'place artificially built up very high;' thus Sil-bury Hill, Wilts., the highest artificial mound in Britain. But *Sul*, *Sil*, also means 'the sun' from its rising to an elevated position[a]. Pallas Minerva was worshipped at Bath as *Sul*-Minerva, and carrying out the *ἀρσενόθηλυ* idea of deistic unity, Minerva and the sun were the same, *Εἷς Θεὸς ἐστὶν.*

Ross, in his "Views of the Religions of Europe[b]," shews clearly that Minerva and the sun were the same. Minerva Medica and Apollo had all the same emblems, as shewn in the Roman remains discovered at Bath; Æsculapius and Hygeia the same.

The popular name of the tumulus on Selsley Hill is the Toots. We have in Gloucestershire and many other counties, places and hills called Toots[c]. Now we

[z] See before, under *Uley*.

[a] "Mercurium qui a Cicerone *σίλβων*, a Marone Cyllenius ignis, solem fuisse censet Vossius."—Lord Herbert, *De Relig. Gentil.*, p. 30.

See Appendix I. on *Sul*.

Another name for Bath was Acmanchester. It has been usual to refer this name to a Saxon etymon, as Ache man chester, the city of sick men, or invalids; query, was it not rather derived from the Oriental deity Acmon, who according to Bryant, vol. ii. p. 251; vol. iii. p. 231, was the God Lunus, and therefore the same as Apollo. Under whatever name, we find Bath universally connected with the sun, whether as Caer Paladun, or Aquæ Solis, or Acmon-caster. Acman is said to have been the first Celtic king.

[b] p. 522.

[c] Toots, as above, at Selsley; Toots in the parish of Quedgeley, Gloucestershire; Mythe Toots, near Tewkesbury; Toote Hill, in Lin-

know from Lucan, Lactantius, Livy, and others, that Teutates, or Toots, was the name under which the Gauls and Britons worshipped the Deity, in some respects corresponding in his attributes with the Mercury of the Romans and the Thoth, or Taut, of the Egyptians. The name may be compounded of די טט, *Di, Tatt* or *Tet*, 'God the parent of all[d].' He seems to have been recognised under the names of Teithan, Titin, by the Hiberno-Celts, Tydain by the Cambrian Celts, and the Titan of the classics, a well-known title of the sun, from אין טט, *Tit-an*. From the same root we have the goddesses Tethys and Thetis,—

——— μητέρα Τηθὺν[e].

But, as we shall see in the course of our enquiry, the Deity is called indiscriminately male and female, and both:—

Ἄρσην καὶ θῆλυ.

We need take little notice whether we meet with the Divinity as god or goddess. "Mercuries," says Montfaucon, "are mostly of no sex." טיט, *Tit*, is 'clay out of which man was formed.' Aristotle says that Tethis was the first parent of the generation of things. Man, as Apollonius Rhodius[f] says, was *Γηγενὴς*, 'earth-born.' It is the term applied to the aborigines of the

Lincolnshire; Cleeve Toot in Somerset. ("British Remains.") Tothill-street, Westminster, "taketh its name of a hill near it, which is called Toote-hill, in the Great feyld near the street." (Norden, *temp.* Elizabeth.) It probably enters into the names of such places as Tetbury, Tutbury, Tettington, Tattington, Tooting in Surrey, &c.; but see Appendix I., under *Tet*.

[d] See Appendix I., *Tit, Tat,* טט.

[e] Homer, Iliad, xiv. line 201, and 302. Query, hence Greek Τίτθη, 'a nurse,' and 'Titty,' English.

[f] Argonaut i. line 994.

human race by the author of the Wisdom of Solomon[g]: "For in the old time also, when the proud giants (γηγενεῖς) perished, the hope of the world, governed by Thy hand, escaped in a weak vessel, and left to all ages a seed of generation." Hesiod[h] says χθόνιος, 'earthy;' Callimachus[i] says Πηλόγονος, 'mud-born, born of chaotic mud;' St. Paul[k] says, "The first man Adam was made a living soul. ... The first man is of the earth, earthy." אדם means formed of אדמה, 'earth;' *Tet* and Adam mean exactly the same thing; the attributes of the one are the attributes of the other. As Mercury among the classical heathen was the teacher of arts, sciences, and languages, so Adam was the originator of all these things. "Of all gods," says Cæsar, "the Gauls worship Mercury, i. e. Teutates, the chief." We may, I think, fairly consider that Teutates was the first man Adam, created in the image of the living God, and held in reverence on that account as the parent of man, and representative of God upon earth[l]. Should, however, the idea be preferred that Noah is meant, he would be the last of the first race of gigantes and the first teacher of the new generation, and certainly might be intended: undoubtedly Teutates points to one or other of the two. The Carthaginians were in the habit, as we learn from Livy[m], of making tumuli to Mercury Teutates. The worship of Teutates may have been introduced to Britain through the Phœnicians, or it may have been an aboriginal worship. I should rather infer that it was an universal memorial of the origin

[g] chap. xiv. 6. [h] Theogon, line 697. [i] Hymn in Jov., line 3.
[k] 1 Cor. xv. [l] Gen. v. 1. [m] lib. xxv. c. 44.

of the human race. May not the caduceus, or staff of entwined serpents, which is the distinguishing emblem of Mercury and Apollo, which in fact are the same, have an allusion to Adam's fall through the seduction of the Serpent, and the serpent-worship in Britain have been introduced in this manner, gradually becoming more and more corrupt as time rolled on?

Another of our tumuli is called Far-Barrow. This I conceive is not so named from its distance from any others, but rather from פר, *Phar* or *Phra*[n], 'the sun,' the god of fer-tility, under its emblem of פר and פרה, *Phar* and *Phra*, 'a young bull, or heifer, or calf,' under which it was worshipped by the Canaanites. It entered into the Assyrian mythology, in which there was a *Bit-Phara*, or 'temple of the sun.'

Very near Far-Barrow, which is in Hawkesbury parish, is Hamoth Hill, and within a few miles we have Ararat, where there is a large tumulus. Whether these two latter names may be of fanciful origin or not I have no means of judging, but we find them surrounded by places having names of an Oriental etymon, and abounding in remains of British worship. Nevertheless the fact of names of so peculiarly Scriptural a type as Aven, Hamath, Ararat and Solomon's Court, occurring within a radius of a few miles, yet totally unconnected in every other way, is not a little remarkable.

[n] The name seems to enter into that of Farnmael, or Farmael, one of the last British kings of the Dobuni, who according to the "Anglo-Saxon Chronicle" was slain at the battle of Dyrham, A.D. 577, and seems to combine the association of פר, *Phar*, and אל, *El*.

In the large barrows at Hawling-Wood and Ablington we seem to trace the British *Heaul* and *Apheaul*, corresponding with Apollo and deriving from עפל, *Apal*, 'to be elevated,' or עפ, *Ap* or *Op*, 'to coruscate, or shine.'

On the southern summit of the beautiful hill in the vicinity of the city of Gloucester, and forming one of its most pleasing walks, is a very remarkable and unusually large tumulus, which, though never opened in the memory of man, yet evidently had a sepulchral character, some of the stones of the cromlech having been seen there within the last seventy years[o]. Matson

[o] "Did you ever hear of three immensely large stones lying in a hollow at the extreme point of Robin Hood's Hill? I have seen them some sixty years ago, but the last time I was there only one was visible; perhaps the others were covered over with turf. It was always a problem how they came there, or for what purpose intended. They must have been carried up, as it is not a rocky hill. I remember a tradition that 'they were three stones thrown by Robin Hood at the devil,' and this is all I ever did hear."—*Letter from the late Mr. Charles Hale, of Cheltenham, to the Rev. Samuel Lysons, March* 14, 1860.

Mr. Hale's testimony is valuable as that of an eyewitness. The stones are no longer *in situ*. It shews that the tumulus existed, and that it had been explored. It asks a question also which is difficult to solve, except upon the supposition suggested in pp. 43, 44 of this work, viz. that our British ancestors were possessed of mechanical skill and knowledge far beyond that for which they have been usually given credit. The hill is extremely steep, and unapproachable by wheels, and the stone could not have weighed (judging by those found elsewhere) less than ten tons. Robin Hood could never have had any connection with this locality; the name is a corruption of Robins'-wood, the family of Robins being the lessees of the manor under the Abbey of Gloucester in the time of Hen. VI. and VII. It was previously known in all ancient documents as Matson or Mattesdune Hill.

Math seems in some respects to have corresponded with Beth-peor; we read that the Israelites joined themselves to Beth-peor, and ate the offerings of the dead, or to the dead. Mat-sun may be a repetition of

Hill, or Mattesden Hill as it was more anciently called, seems to derive from מת, *Mat* or *Math*, 'to die, or to put to death.' *Meth* is British for 'to die.'

It is written of the idolatrous Israelites in the wilderness that they "ate the offerings of the dead [p]," or the sacrifices offered to the dead. These are called מתים, *Mat-im*. As a noun, מת, *Mat* [q], is 'a dead body or carcase,' whether of man, woman, or beast. (Hence perhaps, English, 'meat.') As a noun also, מות, *Muth*, means 'death.' (Hence a myth or mystery, a secret hidden thing.)

The Moabites worshipped *Muth* under the name of Asi-Muth [r] at a place called Beth-jasimuth and Jarmuth [s].

The Phœnicians had a god *Μουθ* corresponding to Death and Pluto; but Pluto, we learn, was also the sun. "We see," says Lord Herbert of Cherbury [t], "that Eusebius has given another mystical interpretation of Pluto's theory, where he says that Porphyry by that name meant the sun, which, appearing but little in the winter, goes down to the Antipodes, or lower parts of the world." Pluto is the representative of death and of the setting sun. Pluto was indeed the sun at the winter solstice, as we read in Eusebius. And this perhaps explains the position of the barrow on Matson's [u], or Robin's

the word, the former part the British and the latter the Saxon, as in Win-sun, Bel-sun, Al-sun, Cur-sun.

[p] Psal. cvi. 28.

[q] Parkhurst, "Heb. Lex.," p. 396.

[r] *Ashimuth*, אשימת, 'The fire, or burnings, of the dead.'

[s] See Notes on Ezekiel xxx. 9. in *Crit. Sacr.*, p. 5,910.

[t] *De Relig. Gentil.*, p. 151.

[u] The idol of the sun in India, at Naugracut, is said by Mandelslo to be called Matta.

Wood Hill, being turned a few points further towards the north and south than is usual in tumuli of this description, if it were intended to represent the winter solstice; though the circumstances of the shape of the hill must to a certain degree have limited its position and affected its Orientality.

Plutarch tells us that the inhabitants of these islands kept every thirtieth year a solemn feast to Saturn, when his star entered Taurus. Maximus Tyrius says that the great British feast of Belonus (*Baal*, 'the sun') was on the 1st of January, but the Romans changed it to December 25. It is not a little singular that it should correspond with the birth, or rising, of the "Sun of Righteousness."

A large tumulus in the parish of Duntesbourn, Gloucestershire, is called Jack's Barrow, and there is a place in the neighbourhood called Jack's Green. It has been customary to suppose that this Jack was some great Danish or Saxon chief. May not Jack be only a corruption of Jacchus, a well-known name for the sun?

τούνεκα μὶν καλέουσι Φάνητα τὲ καὶ Δίονυσον[x].

We find here the same evidences of Baal-worship. A place of British worship in Wilts. is also called Jack's Castle.

The last of the Gloucestershire barrows[y] which I

[x] Diod. Sic., lib. i.

[y] Reference has been chiefly made to the tumuli of Gloucestershire, in consequence of the author having had the facility of personal inspection of the great majority of them; but Derbyshire, Cumberland, Cornwall, Lincolnshire, Wilts., Dorset, and other counties, bear out the same

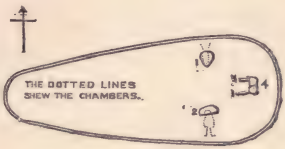
shall bring forward is that of Windmill tump, to which, on account of its peculiar interest, its more than usual perfect state, its singular confirmation of the views thus far adduced, and my own freer opportunity for examination, I shall not apologize for devoting a few pages.

theory. In Appendix I. on Places retaining British Names, notices will be found of tumuli, temples, and other Druidical remains in other parts of England.

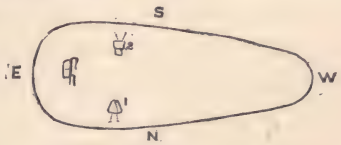
THE TUMULUS OF WINDMILL TUMP AT RODMARTON, GLOUCESTERSHIRE.

In the month of May, 1863, was commenced the opening of a tumulus on the Author's property at Rodmarton, Gloucestershire.

Bird's-eye View of Rodmarton Tump.



1. Stone entirely covering North Chamber.
2. Stone covering part of South Chamber.
3. 3. Two upright stones, each 8 ft. 6 in. high.
4. Stone leaning against the two uprights, and covering a chamber, the walls of which are formed of flat stones placed horizontally.



1. Stone entirely covering North Chamber.
2. Stone covering part of South Chamber.
3. 3. Upright stones, each 8 ft. 6 in. high.
4. Stone bearing against the two uprights.

The tumulus is of the character of those known by the name of long-barrows. The extreme length of the

mound is 180 ft. by 70 ft. broad, and about 10 ft. high. It lies as nearly as possible due east and west, as most other long-barrows which I have seen [a].

[a] Belas Knap and the Ablington barrow lie north and south.

The popular name of Windmill tump had probably diverted the attention of two such able antiquaries as my late uncle and my father (upon whose property it was) from its character as a place of sepulture, and an attempt at investigation by myself in my younger days was discouraged on these grounds.

Having recently assisted at the opening of several tumuli in the county, I thought it would be a discredit to me to leave uninvestigated a mound so remarkable.

The surface earth being removed at the east end, the mound appeared to be composed of the rubble-stone of the country, not thrown together at hap-hazard, but as though dry walls had been erected through the whole course of the tumulus, so as to support the rubble-stones and prevent their falling about. A double wall appears to have been erected entirely round it, and this supported by transverse walls at certain intervals. A few feet below the surface, the workmen discovered two very large unhewn stones placed upright in the ground opposite to each other, each of them 8 ft. 6 in. in height. Against

Slanting Cromlech, as seen from the East.

these was found, leaning in a slanting position, a third stone, of vast size, which did not appear to have slipped off, or ever to have formed a covering upon the other

two, being supported on each side by a low dry wall. The position of this stone is precisely of similar ar-

Western View of the Slanting Cromlech.

rangement to that of the cromlech in the county of Kilkenny, Ireland, described and figured in vol. xvi. of the *Archæologia*, another at Brownstone, co. Carlow, figured in Higgens's "Celtic Druids," p. 1, and also of that at Mol-fra, in Cornwall [b], as shewn in the model in the British Museum, and was evidently placed designedly in that position for sacrificial purposes. The sloping position is ascribed to the inclined plane of the altar of holocaust in the temple of Solomon [c]. Shelving or sloping altars are noticed in King's *Munimenta Antiqua*, vol. iii. p. 230. Another dry wall filled up the space between the two perpendicular stones.

Beneath these were discovered a quantity of bones of animals, and the teeth of horses [d], tusks of boars [e], and jaws of calves [f], the three animals (if we may judge by their appearing so frequently on the reverses of the British coins) held as sacred by the Britons [g].

[b] Trevithy stone, figured in frontispiece to Britton and Brayley, "Beauties of England and Wales," vol. ii.

[c] Mahè, p. 26.

[d] The horses of the sun.

[e] The swine, Isaiah lvi. 17.

[f] The calves of Bethaven.

[g] "A horse was one of the most usual symbols of Noah, and a mare of the ark. The sun, therefore, united with the horse, is no other than

At this part of the tumulus, I remarked the total absence of all human bones, but moistened powdered charcoal was found in some quantity. This would appear to have been the high altar upon which the victims were offered up. These altars are usually called cromlechs, (חרם לוח, *Cherim luach*, 'devoted stone, or altar[h],') and though often confused by writers with the kistvaens or sepulchres, are totally distinct, as we shall see presently[i].

Cromlechs and kistvaens are found in many parts of the country without any mounds; but I conceive they have all been originally covered, but that the utilitarian

the great solar patriarch, while his consort is merely the *hippa*, or ark."—*Faber's Cabiri*, vol. i. p. 100.

The British horse cut out of the chalk-hill in Berks., commonly called White Horse Hill, is doubtless of vast antiquity. It is in the immediate vicinity of that kistvaen, or remnant of a long-barrow, called Wayland Smith's cave, and of Ash down, the place of gathering, possibly, of the Aswi or Ashwi, 'the children of the horse.'

The Tauric Neptune, or Poseidon, identified with Noah, was represented under the forms of a horse and a bull. The boar was also symbolical of Noah, and a sow of the ark. Vishnu was feigned to have been metamorphosed into a boar; and the nurse of the Arkite Jupiter, or in other words the Noetic ship, is said by Agathocles (*Apul. Athen. Deipnosoph.*, lib. ix. p. 375) to have been a sow.

The White Horse in Berkshire has been assigned to the Saxon times by some antiquaries, as commemorative of the battles of Hengist and Horsa, whose emblem it is said to have been; but I cannot help thinking that any one who compares the figure cut out on the chalk-hill with the figures of horses on the British coins, long antecedent to our Saxon invasion, would be convinced of the identity. It is far from improbable that the early Saxons venerated the horse upon the same grounds as our British forefathers.

[h] Rowland's *Mona Antiqua*, p. 47.

[i] I find that Olaus Wormius has remarked upon the difference between the cromlech and the kistvaen in terms nearly similar.

requirements of the soil or stones with which they were covered have caused the covering material to be removed.

Our next investigation was made at the northern shoulder of the mound; and here we came to a sepulchral chamber, or kistvaen, formed by seven large upright unhewn stones, with a paved floor, covered at the

Form of the Northern Chamber.

Form of the Southern Chamber.

N.B. The dotted line indicates the covering-stones.

top by a vast single stone, measuring nearly 9 ft. by 8 ft., about 18 in. thick, and weighing probably eight or nine tons.

This chamber was approached by a very narrow passage, enclosed by dwarf dry walls on either side. The entrance was closed nearly up to the roof by a barrier formed by two stones placed side by side upright in the ground, each hollowed out in the centre in a semi-oval shape by nature and not by art, and selected evidently for this purpose, together forming a sort of port-hole of an oval shape, similar to that which appears in the chambered tumulus at Avening opened in 1809, and described and figured in vol. xvi. of the *Archæologia*. This opening, again, was closed up by another upright stone placed in front of it, which we had to remove before we could gain access to the chamber.

Within this tomb lay flat upon the floor the skulls and skeletons of no less than thirteen persons, apparently male and female, young and old.

On the floor among the bones were discovered the following articles :—

1. Five small flint implements, two of them finely wrought, so as to be almost transparent, used probably as lancets or arrow-heads.

2. A large piece of natural flint, placed there doubtless with some superstitious object—emblematical probably of, or for the purpose of keeping up, the sacred fire [k]. This flint must have been brought from a considerable distance, as there are none of this character within twenty miles of this locality.

3. There were the *débris* of a crock of very coarse, almost black pottery.

4. A largish stone of a grit not found in the neighbourhood, used probably as a hammer.

5. A small round pebble, such as is said to have been found in most barrows of this character.

These were the entire contents of the chamber. The human bones, for the most part, present no appearance of cremation. Nevertheless, there are some indications of fire upon a very small portion of them. One victim only, perhaps, was burnt. There was no ap-

[k] Both in true and false religion the same sentiment prevailed. "The fire shall ever be burning upon the altar: it shall never go out." (Lev. vi. 13.) The Greeks preserved an inextinguishable fire at Delphi, and it was the business of the Vestal virgins at Rome to look after the eternal fire. "Among the Persians and other fire-worshippers," says Sir Wm. Jones ("Asiatic Researches," vol. ii. p. 60), "the same custom prevailed."

pearance of this chamber having been disturbed before by human hands, although the confused position of the skeletons would lead to the supposition that some disturbance had been caused by foxes or rats, both of which seem to have frequented the place, the latter in great numbers.

The discovery of rats' bones[1] in quantities in the British tumuli, has been a matter of considerable question. May it not be solved by reference to Isaiah

[1] Mr. Bateman, the indefatigable investigator of tumuli, in his "Vestiges of the Antiquities of Derbyshire," mentions the very frequent discovery of rats' bones in the barrows. No doubt rats may have been induced to make these sepulchres their places of abode for the feast they might have upon the dead bodies, and have lived in these places as long as they found food, and died there, but the constant discovery of them leads to the supposition that they had some other connection with these places of sepulture. There certainly is nothing too absurd to imagine as connected with the superstitions of an idolatrous people. We learn from Selden, *De Diis Syriis*, that Apollo was called *μυοκτόνος*, or the Rat-slayer: "Apollo Smintheus *μυοκτόνος* dictus a muribus quæ memorat Eustatius ad A. Iliados."—*Selden's Works*, vol. ii. p. 375.

The Persian Magi are said to have sacrificed rats:—Οἱ δὲ Περσῶν *μάγοι τοὺς μῦς ἀπεκτίννυσαν.—Plut.*, viii. 125, *in Stephani Thesaur. Valpy*, 6,272.

It is not improbable that rats were eaten in the sacrifices. Pliny tells us that it was not until the consulship of Scaurus, that rats and mice ceased to be served up at the tables of the Romans. This, coupled with Pliny's remark that it was questionable whether the Britons learnt their religion from the Persians, or the Persian Magi from the Britons, is worthy of remark.

Aristotle, "Rhetoric," ch. xxiv. l. ii., seems to consider the derivation of *mysteria*, *μυστήρια*, from *μῦς*, a sort of bad pun. There may nevertheless be more superstitious connection between the two than he was willing to allow. Athenæus adopts the derivation, considering that mysteries are secret things, like the *μυστήρια*, or lurking-places of rats and mice.

Pliny has a chapter on myomancy, or soothsaying by means of rats and mice, (*Nat. Hist.*, lib. ix. c. 57).

lxvi. 17? "They that sanctify themselves, and purify themselves in the gardens behind one tree, eating swine's flesh, and the abomination, and *the mouse* (qy. rat), shall be consumed together, saith the Lord."

Burder, in his "Oriental Customs," vol. ii. p. 225, thinks that the prophet is supposed here to allude to myomancy, a kind of divination by rats and mice. So similar appear to have been the superstitious observances of Canaan and Britain, that there is little doubt that for whatever purpose the one country used them, so did the other also.

A heap of very small fragments of bones appears to have been dragged together into a corner by some animal of prey, which had gained access to the chamber. Dr. Thurnam writes me word, that he found the tibia of a fox, or small dog, among the human bones.

A second chamber in the southern shoulder of the mound was opened in the month of October. This had evidently been rifled in former generations. Human bones in quantities were found here, mixed with the earth, which had been thrown in again in confusion. The structure of this chamber was much the same as that on the northern side, only that it was composed of nine stones instead of seven, as in the other case. Attempts at former investigations of the tumulus in other parts, are indicated by depression in the mound at different places, principally in the centre, and that probably in the time of the Romans. The head of a Roman spear, the nail of a Roman horse-shoe[m],

[m] This was precisely of the character of the nails found in the horse-shoes frequently dug up at Gloucester, from 8 to 9 ft. beneath the

and two small coins, one of them of the Emperor Claudius Gothicus, having been found in one of the former openings. The Romans had three or more stations in the immediate vicinity, and were doubtless actuated by curiosity to see what was inside these heaps, which Cæsar says were very common in this country; and perhaps still more so, as he says that the funerals of the Britons were most costly, and that they buried with them such things as they held to be most valuable. Many are the instances of the discovery of Roman coins in the British tumuli to be accounted for by this circumstance. The ransackers of these tombs were doubtless disappointed if the costliness of the funerals was confined to the number of animals and human lives sacrificed on those occasions, and if the precious things buried with the deceased were those which were precious only as having a religious, i.e. superstitious rather than material value. It is remarkable how the Romans left their traces in the shape of scattered coin wherever they went.

Any doubt as to the nation to which this place of sepulture belonged is set at rest by the character of the skulls, which Dr. Thurnam[n] unhesitatingly pro-

present surface of the street, and some inches below the recognised stratum of the Roman road. It is also similar to those found in the shoes dug up close to the Roman road, near Silbury Hill, in Wilts., and fully answers the question whether the Romans nailed their horses' shoes or not.

[n] "The human remains from the chamber in the barrow at Rodmarton are those of twelve or thirteen persons. The thigh-bones of the male skeletons measure 17 and 17½ in. The tibiæ 14 and 14½ in. The thigh-bones of the women measure from 15 to 16 in., the tibiæ 11½ to 12½ in. From these figures the stature may be estimated at about 5 ft.

nounces to be Celtic of an unusually high intellectual development, exhibiting an intelligence equal to the

6 in. for the men, and 5 ft. 3 in. for the women. Though the remains of a people of short stature, the strength of the bones and the prominence of their processes and ridges for the attachment of muscles prove that they were endowed with powerful and vigorous frames. Among the bones there are three cervical vertebræ completely anchylosed, a morbid condition observed likewise in the human remains from the chambered barrows at Uley[1] and Nympsfield[2], and which may perhaps be connected with some peculiarity in the habits and mode of life of the people for whom these tumuli were erected. Five or six skulls are sufficiently perfect to enable us to determine the cranial characteristics. Several are more or less encrusted with stalagmite, produced by the dropping or oozing of moisture through the walls or roof of the stone chamber. Ten are the skulls of adults, but none those of aged persons; three seem to be those of women. There is in addition the calvarium of a boy about twelve, and the maxillæ of two infants of two or three years of age. Three of the skulls are of men of the estimated age of from fifty to fifty-five years. They are of large size, and very similar to each other in form. They are gauged by 80, 91, and 93 oz. of sand respectively; the two last figures representing cerebral weights of 62 and 64 oz., or about the weight of the brains of Cuvier and Abercrombie. A fourth tolerably perfect skull is that of a woman of about sixty years. All four are of lengthened oval or dolicho-cephalic type. The occiput is full, rounded, and projecting. In all there are slight traces of post-coronal depression. The frontals are low and narrow, the superciliary ridges and globellæ prominent. The upper maxillaries are remarkably short, and with but slight prognathic tendency. The crowns of the teeth are in all more or less, and in one or two instances very considerably, eroded. The elongate type of these skulls (in which the breadth is only as 72 or 73 to the length taken as 100) is the same as that previously observed in skulls from the chambered long-barrows of Gloucestershire and Wiltshire; viz. at Uley, Nympsfield, and Charlton[3]

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[1] עלה, *Uley*, 'a high place, a place of whole burnt-offerings, a place of lifting up of sacrifice, and the voice in prayer.'

[2] נם, *Nim-Sleep*, 'the sleep of death.' Ps. lxvi. 5: "They have slept their sleep," i. e. of death. *Nympsfield*, 'the field of tombs, the chambers of sleep and death.'

[3] חרה, *Chare*, 'burning;' Charlton, 'the place of burning or sacrifice:' thence 'to char.'

skulls of the present generation; and this fact, coupled with the absence of all appearance of tools or metallic

Abbots in the former, and at Littleton Drew[4], and West Kennet[5]. This is quite different from the prevailing cranial type in the skulls from the circular (bowl and bell-shaped) barrows of Wilts. and Dorset, which is the shortened oval or brachy-cephalic. The former is probably to be regarded as that of the ancient Dobuni, a more primæval tribe than the Belgæ of South Wilts. and Dorset, by whom most of the circular barrows of those counties were probably raised. The chambered barrows of Gloucestershire and Wilts., so remarkable for the combination of orthолithic and horizontal masonry, and so various as to the details of their construction, are probably of Dobunian origin. They seem to belong to the 'stone period' of that tribe, flint implements and weapons being found in them, but as far as appears, none of bronze or iron.

"In describing the chambered long-barrow at West Kennet, (*Archæologia*, vol. xxxviii. p. 403,) attention was drawn to the fact that two of the crania found in the chamber presented clefts and fractures such as led to the inference that they had been inflicted during life, and were indeed the death-wounds. The conclusion arrived at was, that certain slaves or dependents had been immolated at the obsequies of their chief, and were buried with him in the same tomb. Evidence of such a practice on a still larger scale is afforded by the appearance in the remains of four skulls from the Rodmarton chamber. The two more perfect are those of men from thirty to forty years of age; a third apparently that of a woman of thirty years. The first is very remarkable. It presents a clean and nearly straight cleft through the whole of the frontal and front halves of the two parietal bones. The edges of this cleft are sharp, and stained of a brown colour. In the centre of the frontal, rather above the left orbit, is a hole the size of a sixpence, which at its upper edge is continuous with the cleft of which it forms the centre. This skull was at first supposed to be of a different type from the others, and brachy-cephalic, but the greater breadth is no doubt due to the permanent frontal suture. It is the skull of a remarkably large though probably short man, with coarse, heavy features, and somewhat prognathic, though very short upper jaw. The second is the calvarium of a smaller

[4] לילה, *Lille-ton Drew*, 'the place of evening sacrifices of the Druids.' Most places called Littleton are written *Lille-ton* in "Domesday."

[5] כון, *Chun*, *Ken*, 'the worship of Chioun, the moon.' Amos v. 26.

implements, is a feature worth observing. Several of the skulls appeared to have received fractures during life, and may have either received these wounds in battle, or may have been sent out of the world in sacrifice.

man, having the post-coronal depression more marked than any other of the series. The frontal and right parietal bones are gashed in various directions, the gashes probably representing as many murderous blows; they had certainly been inflicted before burial.

"The difference in the appearance of the cleft portions, which had fallen down, and been better preserved than the rest of the skull by the clay and moisture at the bottom of the chamber, is very striking. The fragment of the woman's skull presents an extensive cleft across the centre of the parietals, more irregular and jagged at the ends than the preceding. The fourth skull is represented merely by fragments, the margins of which are very sharply cleft. The number of gashes implied by these fragments is very great, and one might suppose that they had been inflicted in spite and wantonness. From their position at the bottom of the chamber many of them retain the natural oil of the

One of the Skulls found in the Rodmarton Tumulus.

bone, and the edges are as sharp and fresh as if the wounds had been inflicted yesterday. The remaining fragments present little worthy of remark. One, the half calvarium of a child perhaps twelve years old, shews the dolicho-cephalic character strongly marked at this early period of life."—*Letter from John Thurnam, Esq., M.D., to the Rev. Samuel Lysons, May*, 1863.

The character of the flint knives, the primitive arrangement of the whole monument, the comparison which it will bear with the earliest records of Scripture history, is remarkable, especially Exod. xx. 24, 25: "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen. And if thou wilt make Me an altar of stone, *thou shalt not build it of hewn stone*, for if thou lift up thy tool upon it, then thou hast polluted it." And this idea of pollution by the use of tools seems to have prevailed as a primæval institution, retained in false worship as well as true. The primæval altars were universally simple hearths of earth (ארץ, *Arth;* see that terminal, Appendix IV.) or of stone. Among the Israelites before Solomon, so among the Greeks, the only structure for sacred use was the altar. There is no record whatever in Hesiod or Homer of the existence of any place of worship except the altar.

The flint knives, too, have all the character of those primitive implements used in ancient times in all religious rites, whether of true or false religion, for circumcision, for shaving the head and eyebrows, for lacerating the body, for castration [o], and for embalming [p]. We read in Exodus v. 25: "Then Zipporah took a sharp stone," (צר, *Sher* [q]; marginal reading, 'knife,') "and cut off the foreskin of her son." And, again,

[o] "Devolvit ipse sibi pondera silice."—*Catullus.*
"Mollia qui rupta secuit genitulia testa."—*Juvenal.*

[p] "Λίθῳ Αἰθιοπικῷ ὀξεῖ παρασχίσαντες."—*Herodotus*, ii. 86.

[q] English derivation, 'shear, sharp;' German, *Scheren.*

in Joshua v. 3: "Joshua made him sharp knives," (marginal reading, 'knives of flint,' צרים, *Sherim*,) "and circumcised the children of Israel."

And it is remarkable the reverence in which these weapons were held, for it is recorded in the Septuagint version of the Scriptures, that they "buried Joshua—in the border of his inheritance in Timnath-serah—and there they buried with him in the sepulchre in which they buried him there, the flint knives (*τὰς μαχαίρας, τὰς πετρίνας*) with which he circumcised the children of Israel[r]." With flint weapons of this sort did the Baal-worshippers lacerate themselves at their sacrifices, as we read in 1 Kings xviii. 28. They also shaved themselves with them, and "made baldness between their eyes." They cut off their eyebrows as a sign of mourning, which was expressly forbidden in the true worship, as we read Deut. xiv. 1, Jeremiah xvi. 6. With these they tattooed themselves, as we find was the custom of the Britons, all over their bodies, with representations of the sun, the moon, and the planets. Tertullian remarks upon the *Stigmata Britannica*, as well as other writers.

The flints discovered at Rodmarton are precisely of

1 2 3 4 5

the same shape and character as those found in a tumulus at Broughton, in Lincolnshire, described by

[r] Josh. xxiv. 30.

Mr. A. Trollope in No. 32 of the "Archæological Journal."

These flints seem to have entered into all operations of a religious or superstitious character among these primitive peoples, and thus, as in the case with Joshua, it seems to have been the custom to bury with them those evidences of the most remarkable transactions of their lives, especially perhaps those implements which were used at the last crowning scene, their inhumation. Parkhurst[s] shews us that flints were used as surgical instruments to a late period. Every circumstance connected with these long-barrows seems to point to Baal-worship.

The popular names, too, which these tumuli still retain, but little corrupted by the lapse of time, seem to mark it, as well as all the contents of the tombs themselves. Well may we say with the Roman poet,—

"campus ab illis
Dicitur æternumque tenet per sæcula nomen."

The tendency of names to continue is shewn in the Scripture names of the East, which have continued with little variation from the time when the Scriptures were written to the present day.

It is not a little remarkable that every long-barrow in this county of which I have been able to ascertain the popular name, still retains an appellation identifying it with the worship of the sun or moon, under its various phases and attributes, in the Hebrew, Chaldee, or a very near cognate language, such as that of the British must evidently have been.

[s] Heb. Lex., p. 595.

It is through the remnants of language thus preserved, and the traces of their religion, pieced in with fragmentary history of this country found interspersed with the histories of other countries, aided by craniology and other adventitious helps, that we are to rescue from oblivion and from modern scepticism (which seems now to attack everything) the traditions of our aboriginal ancestors. And although I would not give undue weight to etymology alone, yet when we find all these circumstances dovetailing in together, it requires a large amount of incredulity not to allow some grounds for the conclusions thus arrived at. It is surprising how often, where we find the name, we find the thing signified in the remains of worship *still existing;* and wherever the tumulus, camp, or whatever it was, is not now found, we may conclude that it has been destroyed in the lapse of ages.

Wherever I have found places in which there are remains of a decidedly Celtic character evidencing sun-worship, I have set about to discover the popular names of the places where these antiquities exist, and the names of the villages or townships in which they are situate; and in the great majority of cases I find a name of Hebræo-Celtic origin explanatory of the worship there carried on. In few instances is it more remarkable than in that of Rodmarton. Rodmarton is 'the place of the setting sun,' and glorious are the sunsets at that place. The name is composed as follows,—Rod-mar-ton.

רדה, *Rŏde,* (Hebrew and Chaldee,) 'to descend, to

go down, to decline as the day;' so applied in Judges xix. 11, "The day was far spent[t]."

מאור, *Maūr* or *Mōr*, 'the sun.' "The Hebrew *Maor*," says Leigh[u], "is properly a lightsome body, as the sun, &c.;" and so applied Gen. i. 14, 15, "lights in the firmament."

טען, *Ton* or *Tān*, 'a fixed place,' "ex usu Chaldaico fixit, figo[x]:" hence Greek τείνω, 'to extend,' and perhaps English tent, as a dwelling; the earliest dwellings were extensive trees, and then tents. *Ton* or *Tān*, in Oriental languages, is used to signify 'a territory or dwelling-place,' as Toorkis-tan, the country of the Turks; Affghanis-tan, the place of the Affghans; Beloochis-tan, the place of the Beloochees; Hindos-tan, the place of the Hindoos, &c.

The name of Windmill Tump[y] would naturally suggest the idea that a windmill had at some period occupied that locality. Not the slightest trace, however, of such a building has been discovered, not the remotest tradition is there of the existence of one, and the position of the mound on the slope, and not on the top of the hill, is an argument against it. At Windmill Hill, near Avebury, in Wiltshire, I believe there are traces of Druidical worship, but no windmill. At Winslow, in Derbyshire, is a large tumulus. עין, *Oin*, *Win*, is 'the eye;' עין מלך, *Win-Melk*, is 'the eye of Moloch[z];'

[t] See Parkhurst, p. 641.

[u] *Crit. Sacr.*, edit. 1672, p. 5.

[x] Ibid., p. 91.

[y] Tump—British *Twmp*, English *tomb*, Latin *tumulus*, from Heb. טמן, *Tumn*, 'to bury, hide, cover up.'

[z] Melksham, in Wilts., compounded of מלך, *Melk*, and חמה, *Hame*,

Moloch-Baal, 'the King, the Lord of the heavens, the sun.'

In Palmyra was an inscription,—

Αγλιβηλῳ καὶ Μαλακβηλῳ πατρῳοῖς θεοῖς.

Win-melk is 'the eye of Moloch;' or the name may be derived from עין מלה, *Win-molah* [a], 'the full eye,' from its situation in the full eye of the sun. "We know," says Mr. Maurice [b], "that the Druids worshipped the sun under the title of Moloch, so we are certain that that worship was derived to them from their Eastern ancestors." The sun was deemed by the ancients as the eye of God, and poets, ancient and modern, have loved to represent it so.

"Hide me from day's garish *eye* [c],"

and

"Pay no worship to the garish sun [d]."

'the heat of the sun.' Melch-bourne, in Bedfordshire, Melc-combe, in Dorset, seem to retain traces of Moloch.

The Gaelic for fire is *Molc*. "Sic ignis solis loco."

Milcom was the abomination of the children of Ammon, *quasi* חמה און, 'the burning heat of the sun.'

There is an artificial cavern of a somewhat similar character in an island called Macra, in Lough Derg, co. Donegal, Ireland. This place was formerly called Uamb Treibb Oin or Win, 'the cave of the tribe of Oin or Win.'

[a] Molis was a divinity, or an attribute of divinity, among the Assyrians, corresponding with the Chaldæan Gula, or the moon, and with the Mylitta of the Greeks, meaning the moon or the moon-god, or the female power of the sun. See Rawlinson's Herodotus, vol. i. pp. 271, 612.

Molis, or Molah, seems to have been an attribute of fertility and fulness; Mul and Multa seem to have been equivalents.

[b] Indian Antiquities, vol. vi. p. 71.

[c] Milton, *Il Penseroso*.

[d] Shakespeare, "Romeo and Juliet."

We find the same name in the Celtic parts of France pronounced Wimille.

At Win-mill Hill, in the parish of Avebury, Wiltshire, the most notorious place for Druidical worship in Britain, there are seven or eight tumuli within the compass of a mile or so.

Wim-ley, עין לאי, a place of Win, in the parish of Wotton-under-Edge, Gloucestershire. Win-son, or Win-sun, in Gloucestershire, seems a repetition of the word עין שנה, if it be not Winston, 'the place or habitat of Win.'

עין, *Win*, is originally a fountain; hence the eye the fountain of light to the human body [e], the sun as the fountain of light to the world. Sir Walter Raleigh [f] has quoted the fine expression anciently attributed to Orpheus, "God is an infinite eye." Osiris, the Egyptian sun-god, was represented as full of eyes. This idea is carried on in Revelation, where the representation of the angelic messengers and of the Lamb that was slain are depicted as "full of eyes."

Cerid-win, כרד עין, 'the round eye,' was the name under which the Britons worshipped the moon. She is also called Ogyr-win [g], from חג, *Hog*, or *Og*, signifying rotundity of form or motion [h].

[e] Hence *Een*, Scotch; *Eyen*, Saxon; *Eyes*, English; *Augen*, German; and *Wine*, from its flowing and from its brilliancy, and imparting brilliancy to the eyes, also to *wink* with the eyes.

[f] History of the World, p. 16.

[g] Query, hence Ogre and Ogress,—

"Ogress, Ogre cannot come,
Give great key to Tommy Thumb."

No doubt many of our nursery ditties and fairy tales are relics of the mythology of the past. As a proof of this theory we find the fairies of the poets bearing the very names of the divinities which appear in the

Gran-win is the name of Apollo in Taliesin's poems. Confirmative of this a votive altar was found at Mussel-

Assyrian and Chaldee nomenclature, and are retained in the popular names of our British tumuli and Druidical cromlechs.

In the "Life of Robin Goodfellow" are the following lines:—

"Pinch and Patch[1], Gull and Grim[2],
Goe you together;
For you can change your shapes
Like to the weather.
Sib and Tib, Licke and Lull[3],
You have tricks too,
Little Tom Thumb that pipes
Shall goe betwixt you."

In Drayton's *Nymphidia* we have the following fairies as composing the train of Queen Mab[4]:—

"Hop and Mop, and Dryp so clear,
Pip and Trip, and Skip that were
To Mab their sovereign ever dear,
Her special maids of honour;
Fib and Tib, and Pink and Pin,
Tick and Quick, and Jil and Jin[5],
Tit and Nit, and Wap and Win,
The train that wait upon her."

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[1] Paku, 'the intelligent,' (Rawlinson's Herod., vol. i. p. 637); Pashirta, (id., p. 641); Pasht was Diana, or the moon, (id., vol. ii. p. 102, note).

[2] In these latter we recognise the Gula and Kerem of Eastern and British mythology. Some of my etymological friends may perhaps help me to discover the others. I have no doubt they have their representatives.

[3] Sib and Tib are both recognisable as those who as divinities or deified heroes have given names to Sib-bertoft, Sib-don, Sib-ford, Sib-sey, Sib-son, Sib-thorp, Sibton, perhaps Ship-ley, &c.; and Tab-ley, Tap-ley, Tib-shelf, Tib-benham, Tibberton (4), Tib-thorpe, Tib-brook, &c.; while Licke and Lull are both represented as Lück, 'the Sun,' and Lüll, 'the Moon or Night,' as will appear in the Mythological Appendix of this work. The tumuli at Lugbury, Luckington, and Lulleton carry their names with them.

[4] Mab-og, 'the Round Mab,' is the mother of the Gods, the Moon. Moonlight is the fairies' season, and the flittings of the moon cause those optical delusions which have given rise to fairy appearances.

[5] Jin, or Jan, or Sin, is sometimes the Sun, sometimes the Moon. For Win see Win-mill Tump, Gloucestershire; for Nit or Nydd, the British Pluto, see Appendix; Jall and Gall seem to be the same. Pip or Pap was the sun under the name of Pappa, corresponding with Attis according to Diodorus Siculus. Tit was Teutates. See Appendix I.

borough, in Scotland, APOLLINI . GRANNO[i]. The Grampian Hills were perhaps called from him, as the Mendips from מני, *Meni*, and the Quantocks from כון, *Cun*.

At *Win*chester was the worship of Baal-win carried on, as indicated in its British name, Bel-win, or Belgwent, latinized by the Romans into *Ven*ta Belgarum. *Vin*domis, and *Vin*dogladia, in the territory of the Belgæ, carry out the same notion. The Belgæ were *par excellence* Baal-worshippers. In the name of Wim-

Some of these names may have been poetic fancies; but when we recognise in many of them the groundwork and root of the names of places so called from the kind of worship there carried on, we must come to the conclusion that these fairies were something more than fairies such as our infantine recollections carry us back to. Mab-on and Tyd or Tad, and Gwin or Win, and Jan and Pen, and Ap and Tet, Net and Pip or Pap, are all primitives in the Hebræo-Chaldee and British languages, representing planetary worship, and will be found as such either in Rawlinson, Bryant, or Davies.

Oberon will well derive his name from *Aube*, 'a spirit, the dayspring,' *Aubron*, 'the rising sun.'

In the same way goblins, and other spirit manifestations, derive their origin from the heathen mythology.

We find the following among the superstitions in use at the beginning of the year mentioned in the dialogue of Dives and Pauper, printed by Pinson, 1493:—"Alle that take hede to dysmale dayes or use nyce observaunces *in the newe moone*, or in the new yere, as setting of mete or drynke, by nighte on the benche, to fede Al-holde or Gobelyn."

There seems every reason to believe that Al-holde and Gobelyn are identical with Bel: "Seest thou not how much he eateth and drinketh every day?" (Bel and the Dragon, Apocrypha, ch. i. 3—6.) Hence the English word 'to gobble,' 'to swallow down largely.' To account for the Oriental character of the names of fairies, &c., Gibbon ("Decline and Fall of the Roman Empire," vol. vi. p. 392, ed. 1788) says that pilgrimage and holy wars introduced into Europe the Arabian magic fairies and giants. I suspect that they have a much earlier origin in this country.

[h] Og-wen, in North Wales, near Bangor, 'a deep *round* lake.'

[i] At Graned Tor, in Derbyshire, are symptoms of the same worship.

bledon ('Win-bol-don,' עין בעל דן,) we trace sun-worship under his three attributes of Win, Baal, and Don or Adonai. In Cornwall there is Hal-wyn, (אל עין,) 'the eye of Hal,' *Ἥλιος*, 'the sun,' and Ken-wyn (כון עין), the 'eye of Chiun the Moon,' and numerous other instances. The Britons, like all worshippers of this class, adopted the names of their god or gods into their own names, into the names of their dwellings, their hills, their rivers, and their fountains. So *Win*,—like *Baal* in *Cunobel*inus, *Bel*inus, Cassi*bel*aunus, Hanni*bal*, Asdru*bal*,—entered into the names of many of the British chieftains, as *Guin*tolin, Bron*wyn*, &c. We find Guindal in Celtic France, clearly a compound of *Win* or *Guin* and *Al*.

The vestiges of pottery found in this and other long-barrows seem again to point to the custom of the Baal-worshippers alluded to in Jeremiah xvi. 6, in connection with the lacerations with flint lancets before mentioned, "Neither shall men lament for them," i.e. the dead, "nor cut themselves, nor make themselves bald, neither shall men tear themselves" (lacerate themselves) "in mourning to comfort themselves for the dead: neither shall men give them *the cup of consolation* to drink for their father or their mother."

The invariable crock seems to indicate *the cup of consolation*, perhaps a benumbing or intoxicating draught to deaden pain, mental or corporeal.

In allusion to this custom of giving drink to the dying victim, St. John (xix. 29) relates that near the cross of Christ was set "a vessel full of vinegar," i.e. light wine. This, in conformity with the prophecy of

Psalm lxix. 21, and in accordance with custom, the soldiers offered to Jesus; but instead of, as usual, putting some narcotic drug into it to allay pain, the malice of his enemies induced them to add to His sufferings by putting gall therein. Thus did it behove Him to fulfil every tittle of the law and custom, and as He tasted death for every man, so had He to submit to a forced compliance with a custom rather more heathen than Jewish—nay, seemingly forbidden by their law. So "when He had tasted thereof, He would not drink." This was no part of the Jewish law which He came to fulfil; He therefore declined any more than the taste thereof.

Cups were also used for divining.

We read in Mark v. 5, how the maniac whom our Lord healed was one whose frenzy had led him to imitate these Baal-worshippers, if he were not one previously, abiding "in the tombs, crying, and cutting himself with stones (flints)."

The pebble, too, which seems to be an invariable product of these long-barrows, is not without its superstitious and mythological value.

"The white stone spoken of in Rev. ii. 17 is such an one," says Mr. Burder[k], "as was used in popular judicature, or in elections, the custom being to give the votes in either of these by such stones. These were either white or black; the white was a token of absolution or approbation, the black of condemnation or rejection. Ovid expressly mentions this custom:—

> "Mos erat antiquus, niveis atrisque lapillis
> His damnare reos, illis absolvere culpa[l]."

[k] Oriental Customs, vol. i. p. 392. [l] Metamorphoses, lib. xv. l. 42.

The white stone had probably here fallen upon the victim as a signal of election, who in those times was only too happy to be selected to be offered in sacrifice, and would perhaps have been as little disposed to be liberated as the Indian Suttee from the funeral pile of her husband.

The perforated stone entrances to the sepulchral chambers also had their peculiar uses.

These entrances, called by antiquaries Tolmen or Dolmen, are supposed to have been used for drawing the victims through. In Eastern countries penitents still crawl through places of this sort. At Malabar Point there was a very celebrated one, through which, says Mrs. Ellwood[m], "penitents squeezed themselves, in order to attain the remission of their sins."

The Dolmen or Tolmen Entrance to the North Chamber.

Borlase[n] mentions a sacred stone in Cornwall called the Tolmen, or Hole-stone. This stone is of great size, and rests upon the points of two others. This historian observes that many Druidical mysteries were practised at stones so placed, and that persons passing under them and through the opening between

[m] Journey to the East, ii. 90.

[n] Hist. Cornwall.

the supporting stones were purified from every sin. These were also called in some places Hell-stones, from אל, *Hel*, 'the sun,' to which divinity they were consecrated as the Hoar-stones, or אור, sometimes called War-stones, Wor-stones, and Oar-stones, which are known in Gloucestershire, Worcestershire, and elsewhere. Mr. Jabez Allies[o] gives a long list of places so called in different counties.

Something of this sort seems to be alluded to in Ezekiel viii. 7, "And he brought me to the door of the court; and when I looked, behold *a hole in the wall*. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in," (that is, into this cavern temple,) "and behold the wicked abominations they do there."

These were a sort of mystic cells, analogous to those of our long-barrows, and those in Jersey called Pouquelays[p]. A similar tradition remains connected with the Saxon crypt under Ripon Cathedral, where is a *hole in the wall*, through which it is said that they only can pass who are chaste, and that unmarried females so passing through will be married within the year. The verger who shewed me the cathedral told me that vast numbers of females every year pass through "the hole in the wall."

The situation of this tumulus corresponds with those "high places" so frequently spoken of in the Old Testament, and especially in Ezek. xx. 29, "Then I said unto them, What is the name of the high place where-

[o] Worcestershire Antiquities. [p] See Appendix I. under *Puck*, פק.

unto ye go? And the name thereof is called Bamah unto this day."

The shape of these barrows, that of a keel of a ship, has induced some antiquaries to suppose that it was adopted in commemoration of the preservation of the human race in the ark at the time of the great Deluge. This view is alluded to by Professor Olmstead in his lectures on "Noah and his Times [q]," and there seems good reason to suppose that this fact had been traditionally kept in mind in the religious services of most countries. The Egyptians had their sacred bark Baris, which Josephus tells us was the name of that peak of Mount Ararat on which the ark rested after the Flood. The Deluge was recorded on the coins of several of the emperors, Greek and Roman, on some of which a man and woman are represented in an ark with a dove seated on the top of it, and the word NOE appears [r].

[q] A little work well deserving the attention of every one, as most interesting, important, and convincing.

[r] In the Wisdom of Solomon, ch. xiv. ver. 6, 7, the pious commemoration of the ark is thus alluded to: "For in the old time also, when the proud giants (the γίγαντες, 'Titans, earth-born ones,') perished, the hope of the world (Noah), governed by Thy hand, escaped in a *weak vessel*, and left to all ages a seed of generation. For *blessed is the wood* (the ark) whereby righteousness cometh."

Noah, according to Anaxagoras, was the same as Dis, of whom Cæsar says the Britons maintained that they were the descendants. Eusebius identifies him with Deucalion. Philo tells us that Deucalion and Noah are the same. Cedrenus tells us that Noah was Xithurus; but Xithurus, and Zuth, and Thuth, and Zeus, and Zupiter, or Jupiter, and Bacchus, and Prometheus, are all the same. These were all worshipped as the sun. In short, Noah seems to have been the sun, and occasionally the moon, or moon-god, of the mythological system of the Celto-Armeno-

The Flood was commemorated by Manetho, and by Philo the Alexandrian Jew, who says, "The Grecians call him Deucalion, but the Chaldæans style him Noah." Abydenus, Berosus, Lucian, and Ovid, speak of the Flood. It is alluded to in Parsee worship, and Sir William Jones assures us that there was a tradition of it in China[8]. He shews the Hindoos and Chinese to have been originally the same people, and that the opinions of the Chinese and Hindoos on the subject of the Flood are in many respects similar: "they both believe this earth to have been *wholly* covered with water, which they describe as *flowing abundantly, and then subsiding, and separating the higher from the lower age of mankind;*" and that the division of time from which their history began just preceded the appearance of Fo-hi (Noe) on the mountains of Chint. Fo-hi, like Noah, was worshipped as the moon-god. With

Chaldæo-British people, and his attributes to enter into all the earliest worship of this country, assuming sometimes one shape and name, and sometimes another, according to the circumstances, or fancy, or imagination of the people. Mr. Faber, in his dissertation on the Cabiri, has some arguments on this subject very convincing to those who give their attention to it, and are interested to follow it out.

The carrying about of a vessel in the shape of a ship in certain religious ceremonies, the sacred Baris of the Egyptians, &c., is well known, and it seems by no means improbable that the carrying about of the wassailing-bowl—a vessel in shape of the γαυλὸς, or Phœnician galley—decked with ribbons and evergreens, in Gloucestershire, may have had its origin in this custom. The bowl of waes-hael very much corresponds with the blessed wood whereby cometh health and salvation spoken of in the Wisdom of Solomon.

[8] A most interesting account of the universal testimony to the universality of the Flood, is given in Sharon Turner's "Sacred History of the World," vol. ii.

such strong corroborations to the truth of the Bible history, it seems strange that the universality of the Deluge should now be questioned. It seems hard to suppose that universal tradition should combine with Scripture to deceive mankind. If it covered Ararat, and India, and China, it must have covered the whole world. We can hardly imagine a separate Noah for each partial deluge.

An allusion to the Flood is brought forward in marked terms in our Baptismal service. And the form of a ship was the first form adopted for temples in most countries. Thus, in a certain sense, Christians may be called Arkites. The author of a treatise on temples, 1638, says, quoting Phil. Lonicerus[t], that "The church of St. Sophia at Constantinople is said to have been partly built of the wood of Noah's ark." Certain it is that Josephus, quoting Berosus the Chaldæan, who lived in the time of Alexander the Great, bears testimony to the preservation of the timbers of the ark; and there is no physical reason why such should not have been the case, but rather otherwise, considering the preserving properties of perpetual snow, such as is the condition of Ararat: we know how imperishable are articles which have fallen into the European glaciers. Abydenus, Theophilus, and Chrysostom, speak of it as a fact which admitted no doubt. The same writer goes on to say, "Peter Gregorius Toluzanus saith, that the Apostles themselves gave order that the body of churches should be built *long*, after the figure of *a ship*, in which the bishop should sit as

[t] *Chron. Turc.*, pt. ii. ch. i.

pilot, the deacons as mariners." The name is retained in that part of our churches which is called the nave, from *ναὸς*[u], *navis*, 'a ship.' Bellarmine observes that Christian temples are "built in three parts; first there is the *πρόναος*, 'the fore-ship,' then the *ναὸς*, or 'ship,' and then the *βῆμα*, or 'chancel;' a name derived from *βωμὸς*, במה, *Bamah*, 'a high-place.'" We find in Herodotus[v] also, the same terms in conjunction:—*ἀγάλματα δὲ καὶ βωμοὺς καὶ νηοὺς οὐ νομίζουσι ποιέειν πλὴν Ἄρηϊ.*

Such, then, being the universal testimony to the

[u] Bryant seems to think that the Greek words *νοῦς* 'intelligence, and *ναὸς* 'a ship,'—the result of intelligence,—may both have the same origin as the name of Noah; if such be the case, the connection between his other name Menes and Mens, 'the mind or intelligence,' is quite as admissible. Nav, according to Owen, quoted by Davies, ("British Druids,") was a person in the British mythology corresponding with Neptune. *Naw* is also a Celtic word for a ship, used by Taliesin and Meugant. Eusebius (*Hist. Synagoge*, p. 374) says, "the disciples of Anaxagoras say that Nous is by interpretation (*ἑρμηνευοῦσι*) the god Dis, and they call Athena, art or science; they likewise esteem Nous the same as Prometheus." Macrobius (*Saturn*, lib. i.) says, that Dionysius or Bacchus was Nous. Diodorus Siculus says that Osirus was Dionysius or Bacchus. Theophilus says that Noah by some was called Deucalion. Tzetzes says that Noah was called Dionysius, i.e. Bacchus and Osiris. *Διόννσος Διός-νοῦν*, Macrobius. In short, it is hardly possible to escape the conviction that Noah was worshipped as the sun, the intelligence of God, or the conveyer of the mind of God to men, the great solar patriarch. When, therefore, Cæsar says that the Britons called themselves descendants of Dis, they meant Noah. Orpheus (Fragm., p. 364, Edit. Gesn.) says that Jupiter, Pluto, and Bacchus were all one, and that they were the sun:—

Εἷς Ζεὺς, εἷς Αἴδης, εἷς Ἥλιος, εἷς Διόννσος.

Dionysius (*Perieg.*, ver. 565) distinctly tells us that the rites of Bacchus or Noah were celebrated in Britain.

[v] Lib. iv. c. 59.

adoption of this form, and upon these grounds—which may be multiplied indefinitely—there is nothing inconsistent in those who claim these reasons for the form of these long-barrows.

It is to be remarked, that neither in this nor any of the long-barrows which I have seen, is there the least trace of serpent-worship, to which the Druids are said to have been addicted. It was, therefore, we may conclude, of later introduction, and that the Arkite British worship was antecedent to that which Mr. Bathurst Deane calls the Ophite. Nor has there ever, that I am aware of, been discovered in these particular barrows, a symptom of an image or idol. Can those persons be properly called idolaters who have left no traces of idol-worship? Eusebius[x] says, that originally there were no statues or images of the gods among the most ancient peoples, either Greek or barbarian. The absence, therefore, of images, and of all sculpture, would lead us to infer the highest antiquity for these tumuli. The names which these barrows still retain, the language in which they are handed down, as well as their contents, argue a very early origin, which we may call patriarchal or pre-patriarchal, before the adoption in this country of idolatry—meaning by that, the worship of idols, wood and stone. Their worship appears to have been that of the sun, the moon, the planets, and the material heavens, or one God through these His emblems and figures. Origen in Ezekiel affirms that the Druids worshipped

[x] *Prep. Evang.*

only one God[7]. Porphyry in Eusebius (than whom there was probably no better judge) says that—

> "Vesta, Rhea, Ceres, Themis, Priapus, Proserpine, Bacchus, Atys, Adonis, Silenus, and the Satyrs, were *all one and the same.*"

One of the ancient Greek poets, too, says:—

> "Pluto, Proserpine, Ceres, Venus, Cupids,
> Tritons, Nereus, Tethys, and Neptune,
> Mercury, Vulcan, Pan, Jupiter, and Juno,
> Diana and Apollo, *is one God,*"—(ΕΙΣ ΘΕΟΣ 'ΕΣΤΙΝ).

It is certainly a question whether the Druids worshipped all those as divinities whose names will appear in the Appendices to this work. I certainly gather that they were rather emblems or attributes. Diogenes Laertius decidedly says that their points of philosophy, i.e. divinity, were taught *αἰνιγματωδῶς*, enigmatically or symbolically; and Clemens Alexandrinus (in his Strom. 5) uses the words *ἐν συμβόλοις*, symbolically, as applied to the Druidical doctrines.

They probably gave that sort of respect to the divine attributes and the elements which the Roman Catholics profess to give to the saints, making a differential mental reservation between *douleia* and *latreia.* This sort of distinction, however, is not understood by the uneducated mind, and doubtless the common people venerated these symbols with a superstitious veneration, and so worshipped the creature rather than the Creator.

"Their religion," says Mr. Mallet, "forbade them to represent the divinity under any corporeal form. They were not even to think of confining him within

[7] Richardson's Godwin de Presulibus.

the enclosure of walls, but were taught that it was only within woods and consecrated forests that they could serve him properly [z]. There he seemed to reign in silence, and to make himself felt by the respect which he inspired. It was an injurious extravagance to attribute to this deity a human figure, to erect statues to him, to suppose him of any sex, or to represent him by images. From this supreme God were sprung (as it were, emanations of his divinity) an infinite number of subaltern deities and genii, of which every part of their visible world was the seat and temple [a]. These intelligences did not barely reside in each part of nature, they directed its operations; it was the organ or instrument of their love or liberality to mankind. Each element was under the guidance of some being peculiar to it. The earth, the water, the fire, the air, the sun, the moon, and stars, had each their separate divinity. The trees, forests, rivers, mountains, rocks, winds, thunder, and tempests had the same [b], and merited on that score a religious worship, which at first could not be directed to the visible object but to the intelligence by which it was animated. The motive of this worship was the fear of a deity irritated by the sins of men, but who at the same time was merciful, and capable of being appeased by prayer and repentance [c]."

[z] Hence all those places throughout Britain having the name of Cot, Cotts, Coed, Qued, and all those which have the name of Grave and Grove, &c. See Appendix IV.

[a] Hence all those names which will be shewn in Appendices I.—IV.

[b] See Appendices I.—III.

[c] Mallet's Northern Antiquities, p. 80.

The earliest British worship was probably of a similar character to that of Abraham before he received his call from Ur of the Chaldees. And it is a fact well worthy of observation that while all, or almost all traces of the domestic appliances of the aborigines of this country have perished, so many remnants should have been left of their religious worship, as though God would not leave Himself without a witness in every country of His worship, however much men may have been in error as to the modes of conducting it. The temples of Pæstum, Agrigentum, Stonehenge, Avebury, and our British long-barrows, have outstood all the dwellings made for men.

This conclusion, at any rate, we may draw both from Cæsar's remark, ("Natio est omnis Gallorum admodum dedita religionibus,") as well as our own researches, that our British ancestors, however mistaken with regard to their views of religion, did whatever they undertook with a zeal and earnestness which puts to shame millions of the present generation.

Before quitting the subject of the Rodmarton tumulus, it may be remarked that this place was evidently one of great note in the British times. It is one of the few places where the British coins have been found which bear the inscription BODVOC.

Mr. Thomas Wright[d] says, "Our numismatists have ascribed to Boadicea certain British coins which bear the inscription BODVOC: I think," says he, "too hastily; for the history of the British queen is of that hurried insurrection, suppressed immediately, and

[d] The Celt, the Briton, and the Roman, note, pp. 33, 34.

scarcely affording time for a distinctive coinage. Previous to the rising she had no authority or power, and the miserable woman who was subject to the lash at the pleasure of her Roman masters, is not likely to have possessed a mint. Boduoc may have been some one of the British chiefs whose existence has not been recorded by history." It is not a little singular that none of the coins bearing this remarkable superscription have been found, (and there are not above half-a-dozen discovered,) beyond the limits of the Dobuni, or inhabitants of Gloucestershire, including a part of Oxfordshire and the borders of North Wilts[e]. One was found at Rodmarton, one at Birdlip, one at Beckford; from which I should conclude that the Boduni, as they are called by Dio Cassius, or Dobuni, by Claudius Ptolemy, had a separate kingdom and coinage. It is possible, however, that BODVOC is intended to represent Budwg, who was the British goddess of victory, so that Budwg and Victoria are identical[f].

[e] See Paper and Map of Mr. John Yonge Akerman, in vol. xxxiii. of the *Archæologia*.

[f] The Fo-hi of the Chinese is ascertained to correspond with the Buddh of the Hindoos. These are unquestionably, according to Sir Wm. Jones and Mr. Maurice, names of Noah. The British Buddwg probably has the same origin, and becomes the god or goddess of Victory, emblematical of Noah's triumph or victory over a sinful world. This correspondence of traditions seems to mark two things, the universality of the Deluge and the common descent of the present race from Noah, the regenerator of mankind.

The rainbow and dove, symbols of peace since Noah left the ark, were favourite hieroglyphics on the most ancient Egyptian sculptures, and may still be seen on the great obelisk which Caligula brought from Egypt to Rome.

It is said that Cleopatra's handmaids were called Charmion and Iras, which mean the rainbow and the dove.

The moon-worshippers, no less than the sun-worshippers, had their representatives in Britain. He, she, or it, was adored under the name of Chiun. By that title the moon, or moon-god, was worshipped by the idolatrous Canaanites, and the Israelites who followed their customs. The Prophet Amos (v. 26) says, "Ye have borne the tabernacles of Moloch and Chiun, your images, the star of your god which ye made to yourselves[g]." Kunim, or Cunim, were idolatrous cakes offered to Chiun, the moon, as the queen of heaven, (query, Königen and queen from this etymon). "Cān," says Leland[h], "was *pleni-lunium*, (the 'full-moon,') in British." The Peruvians also worshipped Choun, by what connection with the Eastern and British mythology would be interesting to enquire. The moon was held in high veneration among the Britons. By its changes they regulated every affair of importance, civil and religious. Pliny says they began their months and years, "not from the change, but from the sixth day of the moon."

Herodotus speaks of the Cyn-esians, or Cyn-etæ, or Cun-ei, as they are called by later writers, as bordering on the Celts—probably a cognate race. The superstitious custom of bowing to the new moon is hardly, even in these days of civilization, altogether exploded from England, any more than it was from Rome in the days of Horace:—

> "Cœlo supinas si tuleris manus,
> Nascente lunâ, Rustica Phidyle[i]."

[g] See Parkhurst, "Heb. Lex.," under כן, and Lord Herbert, *De Relig. Gentil.*, under *Chiun*.

[h] *Collectanea*, iii. p. 2.

[i] Horace, Odes, lib. iii. Ode 23.

As the name of *Al, El,* and *Baal, Bel,* 'the sun,' enters into the names of many British kings, and Melch or Moloch into those of Syria and Phœnicia, Melichius, Melchus, &c., so *Cun* had his or her adherents in the names of Cuno-bel-inus, (which seems to associate the two,) Cunedag, Cingetorix, Conan, and Maglo-cunus mentioned by Gildas, and the two last British kings mentioned in the Anglo-Saxon Chronicle, who are supposed to have been kings or chiefs of the Dobuni, viz. Con-didan and Con-mael. The Saxons seem to have perpetuated the name in Cunegund, Kymbrose, Ken-dred, &c. Whether the Cāntii and Icēn-i, British tribes, took their names from the same deity, is a question perhaps neither easily proved or disproved. The sun and moon were not uncommonly united in one worship and in one name. Upon the epicene principle, Chiun was perhaps sometimes the sun and sometimes the moon. M. Génébrier[k] identifies the associated Al and Chiun with Belenus or Baal, "On doit entendre par le mot Olichenius ou le soleil, qui étaient encore des noms Gaulois ou Brétons sous lesquels cette divinité étoit aussi adorée chez eux." The Roman stations of Olenacum (now Ellenborough, Cumberland) and Olicana (now Ilkley, Yorkshire) were probably British stations where this worship was carried on previous to the Roman occupation. These places still retain the traces of their primæval names, and we have no difficulty in tracing in Ol-canley (or place of אל כן, *Ol-can,* 'sun-moon') the Ilkley

[k] *Histoire de Carausius,* p. 132.

of the present day, or finding the ancient pronunciation of *Olen* in the modern *Ellen* of Ellenborough. It may be questionable whether in our Gloucestershire village of Quen-ington we should be justified in discovering the deity Chiun, for doubtless our Anglo-Saxon etymologists will claim it as having belonged to some Saxon Könige, overlooking or not tracing back to the "*queen of heaven*[1];" but I would ask them whether Chiunington, or the township of Chiun, be not a preferable etymon, seeing that the village is situate on the river Coln, invariably pronounced in the vernacular Chioun, or Choun. The villages situate on its banks are Coln (Choun) St. Dennis, Coln Rogers, Coln St. Alwyn, and may we not add Colnington? At almost all of these places there are, or have been, British barrows. At Queinton in the same county we seem to trace the same etymon, in which parish the names of the different hamlets altogether savour of planetary dedication. At Meon-hill we trace מני, *Meni*, at Win-cot or Win-coed we have the grove of עין, *Win*, and at Adon-min-ton, again, the association of אדן מני, *Adon* and *Meni*.

כן, *Cun*, *Can*, or *Ken*, also means 'true, faithful.' This

[1] For the whole of the worship of the queen of heaven see Jer. xliv. "Regina Cœli Βῆλτις Luna."—*Drusius in Crit. Sacr.* in loco.

Some, however, call the queen of heaven the sun, as Vatablus and Clarius.

Cinnius and Cunius were names for Apollo. The island Chion was so called from him. Ancient medals are shewn in Montfaucon exhibiting a standing figure of the rayed Apollo, with the legend XIΩN.

Claudius Ptolemy mentions one of the smaller Britannic islands as Κώουνος.

planet in Scripture, we remember, is called "the *faithful* witness in heaven [m]."

Another name of the moon which supplies us nationally with much matter for interesting enquiry is that of *Gal*, גל, or *Gula*, which according to Rawlinson was the female power of the sun, meaning in primitive Babylonian 'the great,' in Hebrew 'the round,' and is identical with the *Gad-lat* of the later Chaldæan mythology.

In Babylon Gula was worshipped as the great goddess-wife of the meridian sun, the deity who presides over life and fecundity. This too was the religion of the Gauls, and it may be a question of some interest to determine whether they did not derive their name from the worship they professed. If the Sennones derived from *Sin* or *Sen*, 'the sun,' the Aviones from *Aven*, also 'the sun,' the Canaanites from *Can-aan* [n], the associated deities of sun and moon, may not the Gauls have derived from גל, *Găl*, *Gul?*

Gal means anything round; it implies circularity of

[m] Ps. lxxxix. 37.

[n] "Canaan's name did portend his condition, being *Canagh*, 'to humble, bow, or press down.'"—*Ainsworth.* It may be equally referable to his idolatry or sun-worship, כנען, *Can-on*, 'a worshipper of On, the sun.'

כנען, *Canaan*, also meant a trader or merchant, but simply because the Canaanites were traders. Canaan is not so called because he was a trader, but traders were so called because they were of Canaan. Spencer was a sort of short round jacket, because a certain Lord Spencer set the fashion of wearing one, and not that the jacket gave name to the peer. A Taglione dress was so called from the celebrated dancer, and not the dancer from the dress. But such mistakes are not unnatural where the whys and the wherefores are not followed out.

form or motion. The moon would have this name on both these grounds.

It is the root which enters into all words which imply rotundity of shape and motion—so also of rolling. The rolling of stones together[o] is in Scripture called *Gal-eed.*

Gilead means precisely such heaps of stones as our British tumuli. "Jacob said to his brethren, Gather stones; and they took stones, and made *an heap*.... And Laban said, This *heap* is a witness between me and thee this day. Therefore was the name of it called Galeed."

The same idea of rotundity is conveyed in *Gol-gotha*, 'a place round like a skull.' Our translation, "a place of a skull," imperfectly conveys the meaning.

Gil-gal is a reduplication of the power; and it is not a little singular that "the French," says Mr. Thomas Wright[p], "still call the mounds of stones Gal-gals." We know from Scripture what the idolatrous worship

[o] Ἄγαλμα, 'a shrine or monument, a place heaped up for devotion,' probably had its origin in this root. *Gaaul* in the British language also meant a rolling of stones together. Nennius tells us that the great wall which Severus rolled together across Britain was in the British language called Gaaul. *Pen-guual* was precisely what is now called Walls-end, from which the London coals come. This shews us the transition from *Gaul* into *Wall*, and *Gaulish* to *Wallish*, or *Welch*. The *G* and *W* were evidently interchangeable. The name leaves its traces in many parts of England, Wales, and Ireland, as Gall-oway, Gallway, Gal-tee mountains, Gal-by; and with the *W*, in Wales, Walesby, Walls-worth, Wal-ford, Wal-den, Wal-wyn, Wal-cot, Corn-wall, &c. In Gloucestershire, where from its vicinity to Wales remnants of British language still remain, the hay when rolled together in a long row ready for carting is said to be 'put into walley.'

[p] Celt, Roman, and Saxon, p. 56.

of Gilgal was, when "Balaam answered from Shittim to Gilgal[q]."

Gal meant everything round. The Phœnician round galleys were γαυλοὶ, hence the word 'galley.' The round excrescence which grows on an oak-tree is an 'oak-gall.'

Gal means 'the moon,' in Irish. *Gwawl* is British for Julia. Julia is from *Jul*, or *Yul*, or *Gal*, which is 'the moon,' the Gillian of our ballads and the Jill of fairy-land. The deceptions of Jill or Gul, 'the moon-light,' are perpetuated in the words 'to gull' and 'to jilt.'

Julia, the sister of Helena and aunt of Constantine, is called Gwawl in Cymric song.

[q] It is a great mistake to suppose that Balaam was a prophet of the true God, as some have presumed; both he and the king whose summons he attended derive their names essentially from Baal-worship. *Balak*, בלק, is so called from בל, *Bal*, the god whom he adored. Balak also means 'a ravisher,' but I suspect the act was derived from the man, and not the name of the man from his deeds. His very name became a bugbear, as old Bony's did to the children of my younger days; and John Le Bugge was the terror of mediæval times, for Bugge, like Balak, meant 'terror' before the name of bug was applied to the insect which bears that name. See Coverdale's Bible, Ps. xc.: "Thou shalt not nede to be afrayde for any bugges (i.e. terrors) by night." Balaam, בלעם, derives his name from *Bal-aam*, 'one who is near to, close to, and therefore an adherent of, or beloved of, or a lover of, Baal.' His whole worship is that of the host of heaven. He leads Balak from high place to high place (*Bamahs*), and commands the building of seven altars, and the offering on each of seven bullocks and seven rams, after the number of the sun, and the moon, and the then known five planets. He there seeks for "enchantments," and we read, Numb. xxxi. 16, that it was through his counsel that the Israelites joined themselves to Baal-peor. God overruled his prophecies, and made him, as He did Baal's prophets on other occasions, utter grand truths in spite of himself.

Gal also means the colour of the moon, and is referred sometimes to pale yellow, ('yellow' or 'yal-low,' from *Gal*,) at other times to bright yellow, almost red; hence the word 'gules' in heraldry. In Suffolk and Essex 'goel' or 'gole' is still used for bright yellow[r].

Golan was the chief town of the region of the Gaulonites[s]. The Gallim were mound-makers[t]; also those who wrapped themselves in a peculiar dress[u]. *Gallimi* were cloaks such as the Chemarim, and Melanchlæni, and Cassiterides wore. Gallimi, 2 Kings ii. 8.

The Gauls (*Galli*, *Galati*, *Gad-lati*, by syncope, *Celti* or *Celts*) were, upon every discovery we make, moon-worshippers, or mound-makers to the moon.

The worship of the moon and sun involved everything circular—circular temples, circular dances, circular processions. The sacred writing of these people was also circular. *Ogham*, from חוג, 'round,' was the name given to the character of their sacred letters[x]. The temples of

[r] See Todd's Johnson's Dictionary.

[s] "Porro, גולן, Golan sive Gaulon, superest in prægrandi vico, ut ait Eusebius in Bathanæa h. e. Basanitide. Hæc urbs nomen dedit amplæ atque uberrimi regioni quæ Gaulonitis app."

[t] Cruden.

[u] Parkhurst. See hereafter on *Chemarim*.

[x] At the late meeting of the Archæological Institute, Mr. Purnell read a paper by Mr. Albert Way, on further discoveries of rock symbols in Ireland and in Scotland. These symbols—the latest problem that has presented itself to archæologists for solution—were first brought under public notice at the meeting of the Institute at Newcastle in 1852; and since that time many enquirers, stimulated in a great measure by that noble patron of all researches into the early history and antiquities of this country, the Duke of Northumberland, have been engaged in investigating the origin and meaning of these strange gly-

Vesta (*Ἥφαιστα*), another name for the moon or moonlight, at Rome, Tivoli, and elsewhere, were all round. The Gaulo-British temples at Avebury and Stonehenge were circular. The name of Gaul seems therefore to be derived from the moon as the object of worship, the form of which was adopted in all the ceremonies of the peoples addicted to that religion. The Galli were priests of the moon, Cybele the mother of gods, whose worship was carried from Phœnicia and Phrygia to Carthage, and thence to Rome; their chief was called Archigallus[y]. These priests were also called Agyrtæ,

phics of a remote period and unknown race. From rubbings, drawings, and gutta-percha impressions that were exhibited at a former meeting, it appeared that these curious incised markings, which seem to have been produced by a metal implement, consist of concentric circles, varying in number and size, traversed by lines which most frequently proceed from a central cavity. They abound on the flanks of the Cheviots where, we believe, they were first noticed; and now, as it was stated by Mr. Albert Way, their existence in great numbers in Argyleshire and in the south of Ireland gives a fresh interest to the subject of their uses and origin. With slight exceptions, the Scottish and Irish figures are precisely similar to those examples which have been found in Northumberland.

[y] It has been objected against the truthfulness of Geoffry of Monmouth's Chronicle, that he makes use of terms which are unknown to British history in speaking of the priests of the Druids as *flamens* and *archflamens*—terms more appropriate to classical than British worship; but we must remember that the Monk of Monmouth wrote in Latin, and doubtless endeavoured to give a classical style to his composition, and therefore adopted terms analogous to the worship of the people in whose language he wrote. It really is no more a valid objection to Geoffry's history, than to our translation of the Bible, where we use the terms of *firkins* and *bushels* to measures of capacity among the Jews; these terms as much represent the Jewish measures as flamens and archflamens represent Druids and chief Druids. Certainly the name assigned by Geoffry to one of his Druid-kings, Archigallo, is well selected if not true,—"Se non e vero e ben trovato." "Archigallus ille sanctis-

Metragyrtæ, and Menagyrtæ, from *gyrare*, 'to turn about in circles,' as the Druids are said to have done. Camerius Crescens, according to Gruter, was the name of an Archigallus. In these names we recognise the Chemarim or Cymry, (of whom hereafter,) and the crescent, the recognised emblem of moon-worship. Hesychius calls Cybele (the moon) "Cimmeris." She is also called *Enthea mater*, the 'frantic mother,' from the frantic mode of conducting her rites. Martial shews us what this was:—

"Et sectus ululat matris Entheæ Gallus."
'And howls the lacerated priest of the infuriated mother.'

The *Sectus Gallus*, the 'lacerated (priest) Gaul' (they are synonymous[z]) pointing to the way in which these sun-moon worshippers lacerated themselves, as described 1 Kings xviii. 28. In short, these few words of Martial convey exactly the sense and spirit of that passage, exhibiting a remarkable coincidence between

simus sanguinem impurum lacertos quoque castrando libabat." It is no part of my office to defend Geoffry's truthfulness, but only to endeavour to find out how much may be true; and to object to his Chronicle on these grounds would be like objecting to Pliny's history for calling the Druids "Magi," and old Dr. Holland's translation of Pliny, who calls them "clergymen." We know what they meant, and each author and translator has been in the habit of writing and translating according to ideas which best presented themselves to him, or which he thought would be best understood. See p. 97 ad finem.

Mr. Parker, translator (A.D. 1729) of the works of Eusebius Pamphilus, the ecclesiastical historian of the third century, calls those Christian martyrs who were about the household of the Emperor Diocletian, "*gentlemen of the bedchamber.*"

[z] Gallus was a name common to the Gaul and the cock. Its watchfulness and early rising, perhaps too its cry, made it an emblem of Apollo and his priests. Possibly 'cock' derives from ככ, a name of Apollo.

sacred and profane history, and explaining the uses of those flint knives which we so invariably find in the sacrificial and sepulchral monuments of the British Gauls. Prudentius, Lactantius, and Juvenal, mention the fanatics of Bellona (another name for the moon, the female impersonation of *Bel*) lacerating themselves with knives[a]. We learn from M. Morier that cutting with knives and lancets in certain religious ceremonies is used in Persia to the present day.

The notion of circularity may be again conveyed in the name given to the priests of the British worship. It has been usual to derive the name of Druids from the Greek word δρῦς, 'an oak,' that tree being an object of worship among that people, and groves of them having been their temples. Pliny indeed[b] assigns this as a probable etymon of the name. He does not say that they were actually called Druids from their employment of the oak in their religious ceremonies, but rather that they paid such honours to that tree, and looked to it under so many circumstances, that they might *almost* seem to have had the Greek name of Druids given them. His words are, "Nec ulla sacra sine ea fronde conficiunt, ut inde appellati quoque in-

[a] See Broughton's "Religions," vol. i. p. 400.

So entirely was the name of Gaul identified with their wild religious rites, that any imitation of their manners or customs, any wild and singular mode of acting, was called Gaul-ing: "Hinc etiam factum, ut qui Gallorum insaniam imitati essent Gallare dicerentur, de his Varro in Eumenid."—*Lord Herbert, De Religione Gentilium*, p. 96.

The Curetes and Corybantes were priests of Cor (the sun) and of Cybele (the moon), who, inspired with sacred frenzy, danced round and round at the sacrifices. Diodorus calls it a Phrygian custom.

[b] Lib. xvi. c. 44.

terpretatione Græca *possint Druidæ videri.*" He evidently uses it as a sort of apposite play upon the word δρῦς, and not as a true etymon. It would nevertheless be quite as appropriate a play upon the words, and not further from the mark, than if we were to say that the Britons were so called from being the Bright-ones. The force of this remark will be better seen when we come to the etymon of בר and ברת. It is quite on a par with Aristotle's deduction of mystery from *Mys*, 'the mouse[c];' there was not only a common sound but a common idea, for Myomancy, or divining by means of mice, was no uncommon circumstance among idolatrous worship. An accidental equivoque of the same sort may be found in our Liturgy, where we pray for "Her Majesty Queen Victoria," "that she may have the *victory* over all her enemies." No one will deny the common origin and idea in the name of our Queen and that of victory, but never was anything less intended than so bad a pun.

Now the words *Dru* and *Gaul* are nearly synonymous; they both mean anything round, and to go about in a circular progression.

דר, *Dur*, 'is to go round about, circuitous,' like the sun and the moon. The Dervishes, who used circular dances, like the Druids, are generally supposed to have derived their name from this root[d].

דר and גל, *Dur* and *Gal*, both mean 'round, a round

[c] See Appendix I. under מש.

[d] M. Volney (*Voyage en Syrie*) says, "La danse des Derviches dont les tournogemens ont pour objet d'imiter les mouvemens des Astres." This seems to have been the object also of the Druids, whose worship was essentially planetary.

heap of stones, a tumulus, a funeral pile[e].' Their dwellings, too, were circular—round huts.

דור, *Dūr*, in Chaldee means 'dwellings,' because they were circular[f].

דר, *Dur*, and תר, *Tur* or *Tre*, seem to have been synonymous; they both mean 'to turn, to circulate.' Hundreds of names of places and families in Cornwall, where the British language clung longer than in any part of Britain, except in Wales, commence with, or embrace, this root. The Index to the Cornish volume of Lysons' *Magna Britannia* will supply them in abundance. And in connection with this observe how Strabo[g] identifies the Cimmerians (Cymri) and the Tre-rones: *οἵ τε Κιμμερίοι οὗς καὶ Τρήρωνας*[h] *ὀνομάζουσιν.*

The Trerones or Treres are spoken of by Callinus and Callisthenes.

This identification of the Trerones and the Cimmerii leads us on to enquire who were the Cimmerii, and whence they derived their name.

Again we find כמר, *Cimr* or *Cumr*, is 'to turn, to roll round and round,' synonymous with *Gal*, *Dur*, and *Tur*, and as a noun masculine plural כמרים, *Cumrim*, *Chemarim*.

Under this name are Baal's priests spoken of in Zephaniah i. 4, and in 2 Kings xxiii., "ordained to

[e] See Parkhurst, p. 136.

[f] Hence Gallicè *Tourner*, English 'turn.' Tor and Thor were also names of the sun: see Appendix I. under *Thor*.

[g] Lib. i. p. 90. Oxford Edit.

[h] *Trerones* are doves, from their flying round and round. Doves the sacred birds of Noah.

burn incense in the high places," "that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." Lord Herbert, quoting the "Alex. Chronicle," and Vossius's remarks upon them, says,—"Ita Chronici Alex. Scriptor. *οὗτος*, i. e. Nimrod *διδάσκει Ἀσσυρίους σέβειν τὸ πῦρ.* Credibile autem est, inquit doctissimus Vossius, ab eo cultu Ur vocatam Babyloniæ urbem, quæ aliter Urie et Camarina: unde Cumarim sacerdotes Chaldæorum dicti[i]."

Hur, the city of the moon god, was also called, according to Eupolemus, *Καμαρίνη*. "This name," says Mr. Rawlinson, "being derived apparently from *Kamar*, an Arabic term for the moon." This probably from the Chaldee, כמר, 'revolving.' The descendants of Gomer seem to have been identified with that kind of worship.

Such appear to have been the views of Grotius and Castalio: "Gomer esse Galatas quorum oppidum Cumara diximus[k]." "A Gomero Gomerenses qui Galatæ[l]." Qy., Gomorrah inhabited by Gomeri, Japetans, "dwelling in the tents of Shem."

The Gomeri, Cumerii, Chemarim, or whatever phonetic appellation we may affix to them, embracing that root, seem to have been a sun-moon, fire-planet worshipping race, whose priesthood officiated under that name wherever their peculiar tribe spread itself. Lord Herbert from Abenezra[m] describes their mode of worship: "Inter duos ingentes ignes, à Camaris sive sacer-

[i] *De Relig. Gentil.*, p. 69. [k] Grotius in Ezekiel xxxviii. 2.
[l] Castalio in Ezekiel xxxviii. 2: *Crit. Sacr.*, p. 5981. [m] p. 23.

dotibus, vel ex eorum mandato, a parentibus ipsis aut ducebantur aut gestabantur infantes quos ibi combustos fuisse (Milcomi vel Moloch vel Soli) credit Abenezra."

Vatablus on Zephaniah i. in *Crit. Sacr.*, p. 6827, describes their dresses, "nigris indutis vestibus," and their worship. Drusius confirms his view, and Munster on 2 Kings xxiii. 5 bears a similar testimony. This clearly corresponds with the description given by Strabo (B.C. 30) of the inhabitants of the Scilly Isles. "They are inhabited," says he, "by men in black cloaks clad in tunics reaching to the feet, and girt about the breast, walking with staves and bearded like goats." Were not these the Cymry? Compare this account with the description given by Merula[n] of six stone figures of ancient Druids which he saw in a churchyard in the neighbourhood of Voitland. "They were fixed in the wall of a church: each was seven feet high, their feet naked and their heads bare; they had on them a kind of Grecian robe[o], their beards hung down to their middle, they had in one hand a book and in the other a Diogenes staff: their aspect was severe and stern, and their eyes fixed on the ground." Were they not identical with the Melanchlæni of Herodotus[p], whose black dresses gave them their name, who had Scythian customs, if they were not of Scythian race, for it is to be observed that in book iv. chap. 20, Herodotus says that they are "a people of a quite different race from the Scythians," while in

[n] *Cosmographia*, p. ii. lib. iii.

[o] Probably a simple loose dress.

[p] Lib. iv. c. 20.

chap. 107 he says, "their customs are Scythic[q]." It would seem that the Jews who adhered to the worship

[q] I hardly know whether it ever has been attempted, or whether there are sufficient grounds for attempting to identify the Boduni with the Budini of Pomponius Mela and of Herodotus, bk. iv. c. 108. At any rate, we find the latter occupying a country from the neighbourhood of which tradition shews that the former came, that is, the country bordering on the Palus Mæotis, or sea of Azof, and the Cimmerian Bosphorus. The description which Herodotus gives of them, as a large and powerful nation having deep-blue eyes and bright red hair, rather falls in with the complexion of some of our British people. The festival, too, which he says they held in honour of Bacchus, at which the natives fall into Bacchic fury, certainly corresponds very much with the Druidical rites exercised in honour of Noah, who, by classical and patristic writers (as will be hereafter shewn) is identified with Dioscusos or Bacchus.

The Melanchlæni, or black-cloaks, spoken of by Herodotus in the previous chapter, (c. 107,) and also by Pomponius Mela, seem very much to correspond with the inhabitants of the Cassiterides, or Scilly Islands, as described by Strabo.

Mr. Rawlinson questions, and to me it appears with good reason, whether the Budini may not have been a remnant of the Cimmerians (Cymri), to whom the woody country between the Upper Don and the Wolga furnished a protection. He also questions whether the Gel-oni, who were found interspersed among the Budini, may not have derived their ethnic title from Gael, or Galli.

There can be no question that there is a similarity between them of etymon, and of customs and habits, which is rather striking. Mr. Rawlinson, in note, vol. iii. p. 95, says that "it has been conjectured that the name Budini is a religious title, and marks that the people who bore it were Buddhists." But he goes on to shew that Buddha did not begin to spread his doctrines till about B.C. 600, and that this notion is highly improbable.

Herodotus says the Budini are nomads: may they not have been so called from בד, *Bed* or *Bud*, 'to dwell separate,' an etymon from which the Bedouin Arabs seem also, on the same grounds, to have derived their name. It may be observed that British tribes and places hold, or have held until recently, names very much corresponding with the names of tribes occupying the districts in the neighbourhood of Armenia, Persia,

of the true God held these black-robed כמרים, *Chemarim*, heathen priests, in abhorrence, and assigned black dresses, as a disgrace, to all those who did not come up to their ideas of fitness.

Maimonides says that "the Jews examined their priests concerning their genealogies and blemishes; every priest in whom was found anything faulty in his genealogy, was clothed in *black*, and veiled in *black*, and so went out of the court; but every one that was found perfect and right was clothed in white, and went in and ministered with his brethren the priests."

Parkhurst[r] imagines that the Jews called them

and the Caspian sea[1]. For instance, there is a large district spoken of by Nennius called Ercing, Irchen, or Urging, now called Archenfield, in Herefordshire and Monmouthshire, which was governed by independent British chiefs until a late period. Whether they had a common ancestry with the Hyrcani of Herodotus it might be interesting to trace. "The river Gurgan in Hyrcania," says Mr. Rawlinson, "still retains the appellation of the old inhabitants." Now Gurgan was undoubtedly a common patronymic among the peoples inhabiting the British territory of the Ercings bordering on Wales. It was the name of several of the Cambrian princes. And to Gurgan ap Ithel and his son Jestyn ap Gurgan many British families of the present day can trace their pedigrees. Within the Ercynian district of Britain were several places called Tiberton, whether from any connection with the Tibarini, another of the tribes mentioned by Herodotus, may be a matter for the investigation of ethnographers.

There seems very little question but that the Sacæ made their way over to this country from those bordering Asiatic localities: may not also some of the Hyrcæni and Tibarini have preceded them by some few years?

[r] Heb. Lex., p. 304.

[1] Strabo speaks of the Urchani as a branch of the Chaldæans, who were priests of the planetary worship.

Ptolemy and Pliny speak of them as a nation. This very much confirms the view here taken that the religious worship professed by these peoples gave them their national appellations.

Chemarim in contempt, from their being continually scorched or smoked by the sacrifices. No doubt the word כמר, *Cumr*, would apply to the rolling appearance of the smoke or of mist. The Cimmerian darkness of the poets may derive from the blackness of their dresses, the blackness of their persons from the smoke, or from the supposed fog of the country they inhabited. Homer assigns the latter as the reason for their name:—

> "Here the Cimmerians dwell, unhappy men,
> Involved in cloudy darkness, where the sun
> Never beholdeth with his cheering beams—
> But dreary night inwraps the wretched race[s]."

This, however, must be a poetical fiction, for unless the climate be wonderfully changed, it cannot well apply to the vicinity of the Black Sea or the Sea of Asov.

Another idea may be suggested on this subject. The notion of gods dwelling in darkness prevailed among the heathen. Justin Martyr observes that Orpheus and another ancient writer called God *Πάγκρυφον*, 'altogether hidden.' And the Lacedæmonians, who pretended to be allied to the Jews, had a temple dedicated to *Ζεὺς Σκοτεινὸς*, 'Jupiter of darkness.' Solomon says, "The Lord hath said that He would dwell in darkness." This idea would be altogether consistent with the worship of the Cymri[t]. "The hypocrites," i. e. false worshippers, "disfigure their faces," says our Lord. The Arabic version renders it, 'make them *black*.' False worshippers considered it a part of religious duty to make their faces black, and to this possibly our Lord alludes.

[s] Odyss. xi., lines 14, &c.

[t] See Patrick, 2 Chron. vi. 1.

The כמרים, *Cumrim*, or *Chemarim*, were those priests who according to Hosea x. 5 offered the calves of Beth-Aven; and therefore we find traces of a similar worship in our Gloucestershire Beth-aven (Aven-ing).

It is not improbable that the Cumrim, Cimbri, Cimmerians, or Gomerians, descendants of Gomer, were a nation or tribe of priests of Baal, as the Levites among the Jews were the priestly family of Israel; so the corresponding Galli[u] were priests of Cybele, in Phrygia, and thence spread over Asia, Greece, and Syria. Like the Druids, they do not seem to have been a warlike race, but to have been driven about here and there at the mercy of more powerful nations. The Scythians, B.C. 680, according to Herodotus[x], drove them from their original country into Asia, i.e. Asia Minor; (in this Strabo agrees;) and Halyattes again, about sixty years afterwards, expelled them from Asia. Like the poor Circassians in the present day, they had a painful and forced exodus. Where did they go to? Is it not probable that they sought quieter settlements westward, and still going further to the west, arrived eventually in Britain? There is a singular coincidence at least of name, of habits, dress, and religious rites which attaches to these people.

It is to be observed that Strabo unites the Cimmerians and the Treres, whom I have before mentioned.

The name of Britain has given rise to so many conjectures, that a little additional ventilation to the subject can do no harm.

[u] The word *Gallus* is synonymous for 'Gaul' and 'priest.'

[x] Lib. i. c. 15.

Brit, or *Brith*, ברית, "as a noun," says Parkhurst [y], "is a purifier, purification, or purification-sacrifice." בעל ברית, *Baal Berith*, i.e. Baal the purifier, mentioned Judges viii. 33, ix. 4, and called also אל ברית, *Hal Berith*, the God, or Lord Berith, (Judges ix. 46). The (idolatrous) children of Israel are expressly said (Judges viii. 33) to have made Baal Berith their Aliun; whence we may fairly collect that the ox or bull, the representative of fire, was the prevalent or predominant figure of the idol. By this name Baal-Berith the idolaters not only denoted the purifying nature of fire, (that *στοιχεῖον ἀμεμφὲς*, 'unsullied element,' *φῶς ἀμίαντον*, 'unpolluted light,' as the Orphic hymn to *Ἥφαιστος* [z] calls fire,) but also expressed their expectation of the great ברית, *Berith*, or 'purifier from sin,' to come from this their supreme god [a]. And there seems no reason to doubt but to this Baal, as well as others, they burnt their sons with fire for burnt-offerings, as they are charged by the Prophet Jeremiah, ch. xix. 5, (comp. ch. xxxii. 35); thus, through a horrid perversion of the original revelation of a Redeemer, giving 'their first-born for their transgression, the fruit of

[y] p. 77.

[z] *Ἥφαιστος, Vulcan.* See remarks on Dr. Thurnam's observations on the Wayland Smith tumulus, p. 110.

[a] Purification is effected by fire and by water. We must not forget that the covenant God is called "a consuming fire;" that under this figure gold is represented as "*purified* seven times in the fire;" so by the waters of the Deluge the world was purified from sin. "This is as the waters of Noe unto Me," saith the Lord, (Isaiah liv. 9.) In this sense it is alluded to by our baptismal service, where the memory of the Flood is perpetuated as the sanctification by God of water "to the mystical washing away of sin."

their bodies for the sin of their souls,' Baal Berith is said to be the God of the covenant. The promise of the Redeemer was God's covenant, and looked for in all ages, however much mistaken. And it is worth observing that Sanchoniatho, the Phœnician mythologist, assigns to Eliun, who is considered the great God of all, a consort whom he calls Berith. "Hence," says Mr. Faber, "in the usual strain of Oriental allegory, the solemn covenant, the inviolable Berith of God, is personified by a female who is described as His consort[b]."

It is observable, too, that there is no such word in the Bible as Berith, or covenant, until that which was made by God with Noah after the Flood. It is also to be remarked that Berith is the name given to the mountain upon which the ark rested; it is also given to the ark itself. The Britons are said, in imitation of the Samothracian rites, to have carried about a figure of an ark in their ceremonies, a custom which seems to be perpetuated to this day in Gloucestershire, (though its origin has passed into oblivion,) where at Christmas time or New Year's eve the bowl of wassail (*waeshael*) 'health and salvation, or safety,' is still carried about decorated with holly (the sacred אלה, *Haleh*,) and ribbons.

Whether there were anything in the brightness and effulgence of the bow of the covenant to give it the radical expression of ברה, 'bright,' is worth enquiry. It seems not improbable that there was a common train of ideas pervading the aboriginal use of the expression

[b] Dissertation on Cabiri, vol. i. p. 69.

connecting these things in the minds of those who employed them.

The idol and town of Berytis, now called Bairuth, is recognised as having taken its name from this idea. Such being the case, it cannot be said to be improbable that places worshipping the same divinities should derive from them similar appellations. From Phœnicia this worship probably passed to Britain. ברה, *Bre*, as a N. fem., is 'pure, bright,' and as a N. ברי, *Bri*, is the pure, clear, bright matter of the heavens, the pure æther [c].

Brith-im would be the worshippers of Baal *Berith* the sun-god, the purifier, the covenant God, the faithful witness in heaven.

And this idea need not interfere with Nennius's traditional account of a descent from Brutus or Brito; for if, as we have before seen, Berytus or Brytus is derived from hence, and that kings and chieftains derived their names from their gods, there is nothing irreconcileable in the idea that Brito, the British founder, was called after Baal, Berith, or Brith. Nay, it seems to give considerable colour to the common etymon of the name.

Mr. Wilford [d] states that the old Indians were acquainted with the British Islands, which their books describe as *the sacred islands of the West*, calling one of them Britashtan, or the seat or place of religious duty. Brit-ash-tan [e], (ברת אש שת), would be 'the place of *bright*

[c] Parkhurst, p. 76.

[d] Asiatic Researches, v. 3.

[e] *Stan*, as applied to a country, seems to derive from שת, *St*, 'to settle, to place;' hence English 'to sit, a seat.' Affghanistan is the

burning sacrifices, or fire.' This, if correct, would not only give us an interesting view of the long-disputed etymon of the British name, but would illustrate in a remarkable manner that prophecy of Isaiah xxiv. 15, &c.: "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud *from the sea.* Wherefore glorify ye the Lord *in the fires,* even the name of the Lord God of Israel in *the isles of the sea.* From the *uttermost parts of the earth* have we heard songs, even glory to the righteous."

That Britain was universally known to the ancients as Ultima Thule, 'the uttermost parts of the earth, the extreme boundary of the West,' is shewn by hundreds of passages from classical and patristic writers.

The Prytanes, according to Grævius[f], were a class of Asiatic fire and sun-worshippers[g]. Their etymology is the same; the Greek word *Πῦρ,* whence *Pry,* is doubtless from בר, *Bur* and *Bri.* The *B* and the *P* are evidently interchangeable. It is to be remarked that Marcianus Heracleota writes Britain with a P,—*αἱ Πρεττανικαὶ Νῆσοι,* 'the *P*retannic Isles.' Is

seat, settlement, locality, or country of the Affghans; Tourkistan the seat of the Turks; Beloochistan the seat of the Beloochees; and Bretashtan the seat of the Brithim. It seems to be the origin of the Anglo-Saxon *tun* or *ton,* 'a township or settlement,' and also of *stead,* the termination of so many of our English local names.

[f] Thesaurus, vol. v. p. 672.

[g] "Quemadmodum enim Sol imago Dei, ita ignis Solis: Sacerdotes huic *πύραθοι* dicti."

Herbert, de Relig. Gentil., p. 26.

"Ignis hujus perennis custodia in Græcia, &c., viduis quibusdam quæ Prytanides vocabantur tradebuntur."—*Cicero, de Nat. Deorum.*

there not some ground for supposing that the Britons were so called from the worship carried on by them?

The more ancient name of Britain was Albion: so it was called by Aristotle, who is the first known writer who mentions the island. Pliny says that Albion was its ancient name, while the group of islands is called Bretannic.

The name of Albion has given rise to as much conjecture as that of its more modern appellation, Britain. It has been pretty generally received that Albion derives from the Latin *albus*, 'white,' from the whiteness of the chalk rocks of this island; but it was known by this name many hundred years before the Romans came in contact with it. But it may be said the *Ἀλφὸς* is Greek for 'white,' and that the Greeks called it Albion. Now, so rarely is the word used to signify white, that in Stephens' *Thesaurus*, (Valpy's edition,) there is some question whether it does not mean *black*: "Ac si esset *μέλας* quoque *ἀλφὸς*." Scapula does not seem to have known it as meaning white, though he knew the word as meaning the white leprosy. It was evidently an uncommon application of the word, and little likely to be applied in such a manner as is supposed. *Λευκὸς* is the word in general use for that colour.

חלב, *Chalb*, is 'milk or milky white, cream-coloured.' The Britons themselves, however, called their country Enys-win, 'the bright;' not necessarily, 'the white island,' but bright from the number of the sacrificial fires, as has already been mentioned when speaking of Bret-ash-tan. It seems scarcely probable that the is-

land should have had its name from the white rocks, which appear for the most part only on the south-east coast; the rocks about Devonshire being red sandstone, and elsewhere brown or grey. The rocks with which the Phœnician traders would come in contact about Devonshire and Cornwall, to the best of my recollection, are anything but *white*. As well might France have been called Albion from such an etymon, for the French rocks opposite Dover are quite as white as those on this side the Channel.

Although the first geographical knowledge we have of this island, scanty as it is, is derived from the Greeks, it is probable that they only called it by the name, or something similar to it, by which the inhabitants themselves called it.

We find it called in the Greek Geographies of Claudius Ptolemy, who wrote A.D. 120, and of Agathemer, who wrote about A.D. 250, by the name of *Ἀλλουίων*, *Allouion*, a name corresponding with the Hebrew אלון, *Aliun*, which means 'a grove of oaks.' The oak-worship of the Britons was notorious. Maximus Tyrius, A.D. 146, says that the ancient Celts worshipped an immense oak as Jupiter, and regarded it as the symbol of the deity. This entirely accords with the expression of Taliesin:—

> "Derw, Buanawr,
> Rhagddaw cryneu nev a Llawr."
>
> "The Oak, the mover!
> Before him heaven and earth would tremble."

There is no doubt that its name in Hebrew, אלה, *Aleh*[h],

[h] Holly, a species of oak, *Ilex Aquifolium*, seems still to retain its name little changed from the original אלה, *Aleh, Haleh*. This tree

had the same root, אל, *Al*, or *Hal*, as divinity itself. It was the god among trees, the tree god, the divine tree, "Sacra Jovi quercus," "The tree of trees, beloved the most." The oak seems to have been the favourite tree among primitive worshippers, and was venerated both for its shade and as a place of worship, until it became an object of worship itself. It is evident from Scripture that groves of oak constituted the earliest temples in the patriarchal times, and that their altars were composed of mounds of earth or of stone; so we find the first inhabitants of this country to have followed precisely the same idea. Nor does the Almighty in any way appear to have objected originally to that mode of worship. It was only when misapplied, that He condescends to direct it back into the proper channel, and commands by His servant Moses that the groves of idolatry shall be cut down and destroyed by fire[1].

Groves appear to have been not only groves of trees, but of stone, and of metal, or imitations and repre-

seems to have been dedicated to the sun (*Heaul*, or *Heaulen*,) and is still provincially called *hollin*. From its evergreen character it was employed as the emblem of eternity. It has always entered into festive scenes as a decoration, both among heathens and Christians, especially in winter, when the cheerfulness of its rich, dark, but shining evergreen renders it a most appropriate figure of a happy eternity. Hence originally its use at Christmas to decorate our houses and churches—a memorial handed down from the time of the sun-worshippers, whose anniversary feast, singularly enough, corresponded exactly with that season of the year, the Roman feast of Apollo corresponding with the Christmas Day of our present calendar, while that of the Britons corresponded with our New Year's Day. (See M. Génébrier, *Histoire de Carausius*.)

[1] Exod. xxxiv. 13; Deut. vii. 5, xii. 3.

sentations of groves. We read in 2 Kings xxiii. 6, that King Josiah "brought out the grove from the house of the Lord: and burned it, and stamped it to powder." (This evidently could not have been a grove of trees.) There is reason to think that assemblages of stone pillars (megaliths) erected by the Druids were called *Coed*, or groves [k]. This was doubtless the mean-

[k] "Est aliud mirabile in Guhir (Gower) altare quod est in loco qui dicitur *Loin*-garth quod nutu Dei fulcitur."—*Nennius*, ch. 77. This was evidently one of the Druidical rocking-stones, of which there are several in Britain. Stones of this description have been called *Betulia*, or *Bethels*, from the most ancient times. Sanchoniatho mentions them as if possessed with life and motion. These were no doubt the rocking-stones of the Druids.

Βαιτύλος, οὕτως ἐκάλειτο ὁ δοθεὶς λίθος τῷ Κρόνῳ ἀντὶ Διὸς.
Hesychius.

Jacob set up a megalith as a temple or place of worship, if that can be called a temple which consisted of a single stone; nevertheless so he considered it, and so others have considered it since his time: "This stone which I have set up for a pillar shall be God's house." (Gen. xxviii. 18.)

It appears strange to us to hear a stone pillar called God's house, being accustomed to give names of this kind to such buildings only as are capable of containing their worshippers within them. But this is not the case in every part of the world, as we learn from Major Symes's narrative of his embassy to the kingdom of Ava. The temples of that people, vast as many of them are, are built without any cavity of any sort, and he only mentions some of the most ancient of those at Pagahm as constructed otherwise. (Burder, vol. ii. p. 15.)

Heliogabalus obliged his subjects to pay adoration to his god Elagabal, which was nothing more than a large black unhewn stone.

The Scholiast upon Pindar says that the sun was of old called a stone, and Anaxagoras of Clazomenæ had prophesied that a stone should fall from the Sun. *Betros*, or *petros*, was shewn as the very stone; perhaps by analogy or by corruption *petra* at length was the name for any stone. There was a prohibition given the early proselytes to Christianity any more "ad petras vota reddere," to pay their adorations to stones. (Piozzi's Retrospection, vol. ii. p. 64.)

ing of that assemblage of stones at Carnac in Brittany. *Coit* is a common British name for these megaliths; we have Chun-coit, and Kets-Coity, Bryn-y-Goeten, Koeten Arthur, Carig-Coith, &c. Stones near Abury are called the Devil's Quoits: Quoits being Cots, Queds, Groves, i. e. groves of stone, analogous to those groves which the good king brought out of the heathenized temple, and ground to powder. When the Britons became Christianized, they were loath to give up their religious meetings in woods. Perhaps it was hardly exacted of them by those who converted them, that their prejudices might not be too suddenly shocked. Temples even continued to be called groves after they had been built of wood or stone, and they were called Ἄλση in Greek, a name originating in the Hebrew אל:—

Ἄλση καλοῦσι τὰ ἱερὰ πάντα.
'They call all temples groves[1].'

So in Britain churches continued to be called *Llan*, or groves, long after grove-worship had been discontinued. Hence probably we find so many places still called Calcot, and Kil-cot, Kil-coed, 'the church in the wood,' not uncommon in Gloucestershire; and we have Henllan-am-coed, in Caermarthenshire, 'the ancient church in the wood.'

Oak groves were both the houses and the temples of primitive peoples. The oak where Abraham worshipped and placed an altar, mentioned in Gen. xii., is called Bethel, בית־אל, 'the house or temple of God.'

The prohibition seems to have been little regarded in Rome, where "that rock" Peter, upon whom Christ was *figuratively* to build His Church, received and receives divine honours.

[1] Strabo.

Abraham dwelt under an oak, and there received his three divine guests, Sarah occupying apparently the only tent, which seems to have been used only for domestic purposes.

Abraham planted a grove of oaks, or planted his worship in a grove of oaks, in Mamre, and called there on the name of the Lord the Everlasting God[m]. Oaks were also employed as places of sepulture: Jacob buried Deborah, Rebekah's nurse, under an oak, and called it *Allun-Bachuth*, 'the oak of mourning.' There seems to have been no objection to the employment of the oak for these purposes until it became an object of veneration, the creature instead of the Creator; then it was that the strong language of denunciation was pronounced against the oaks and the groves in Scripture.

When the emblematical and figurative passed into the ulozoistic or material worship, then it was that

[m] The place where Abraham planted his place of worship is said to have been among the oaks of Mamre, as the Hebrew version is, or the House of Oak, as the Syriac version gives it. The name of this oak, Josephus (*Antiq.*, lib. i. c. 11) tells us, was Ogyges, which is the name given by the ancients to Noah, and as Dr. Cave says, may have been the habitation of that patriarch. St. Jerome and Eusebius tell us that this very oak was still standing in the time of Constantine, and Sozomen tells us that it was venerated equally by Jews, Gentiles, and Christians, who celebrated a feast there every summer, but that Constantine ordered it to be destroyed out of religious scruples. Oaks undoubtedly survive to a vast age, so that there is nothing to shock the faith in this tradition. There are oaks still existing in England to which, judging from measurement and calculating the slowness of growth, we may assign an age of above 1,500 years. There are oaks in the vicinity of Lydney churchyard, Gloucestershire, which were possibly in existence at the time of the Roman invasion.

the command was issued[n], "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee." Nevertheless, oak and grove-worship continued among all the heathen nations of the East. The Jews followed their example, nor were the threatenings of God's prophets sufficient to keep them from it.

"*Allun*," says Parkhurst, "is generally translated by the Septuagint translators as δρῦς, which brings the Albions and Druids into very close etymological contact." "The Druids," says Pliny[o], "held nothing more sacred than the mistletoe, and that which grew upon the oak was the most sacred, being most rare." It is still very rarely found. There was until the last few years a specimen at Frampton-on-Severn, in Gloucestershire, but the only specimen the writer of these pages has ever seen is on the property of Earl Somers, near Eastnor Castle, in Herefordshire. The name the Druids gave to this parasite was the "heal all." The British name *Gui*, חוה[p], means 'spirit, life, the spirit

[n] Deut. xvi. 21.

[o] *Hist. Nat.*, l. xvii. c. 44.

[p] "*Hû, He*," says Bishop Lowth on Jeremiah xiv. 22, "is often equivalent to the true and eternal God." See Deut. xxxii. 39; Isaiah xliii.; and especially Ps. cii. It is *He Who* hath permanent existence, who exists eminently, self-existent Spirit. Hence English 'He,' and 'Who[1],' Saxon *Hua*, Scotch *Wha* and *Qua*, חוה *Hūh*, 'to subsist,' Greek ἔω. יה and יהוה, *Jah, Jehovah*, 'the essence, one who is,' ὁ Ὤν[2], *On*, Ὤν δὲ ἐστὶ κατ' αὐτοὺς ὁ Ἥλιος. (See p. 124.)

[1] It is said that there is a race of savages called the Abipones whose only way of expressing the Deity is by an interrogation, Who? And this very much corresponds with the pre-patriarchal train of thought. Hu-Gadarn, said to be the first who taught the Britons to cultivate the soil, probably had his name from חוה גד, *Hu-gad*, 'the Spirit of God.'

[2] Ὤν, *On*, our number one, and our adverb and adjective on-ly, appear to have

of healing and divination.' There seems to be an underlying tradition of the prophetic value of a branch which was to have healing powers. The branch which sweetened the waters of Mara, the golden branch of Virgil, supposed by some to be the mistletoe, seem to

From this divine name, יה, the ancient Greeks had their Ἰή, in their invocation of the gods, particularly of Apollo, i.e. the Light; and hence ΕΙ (written after the Oriental manner, from right to left, according to the course of the sun), afterward ΕΙ, 'is,' was inscribed over the great door of the temple of Apollo at Delphi. (Dickenson's *Delphi Phœnicizantes*, c. x.; Plutarch, vol. ii. p. 392, edit. Xylander; Eusebius, *Prop. Evang.*, lib. xi. c. 11.) The shout of 'Io Bacche,' Εὐοῖ Βάκχε, *Euoe Bacche*, was probably of a similar import. So חיה, with a radical but mutable or omissible ה, is generally rendered, says Parkhurst, 'to live.' It also means 'strong, or vigorous.' Hence Greek *βίος*, Latin *Fvis, Fvita, Vi-gio*, French *Vif*, 'the life, living creature, the giver of life, spirit.' The expression is used Gen. xviii. 10, and elsewhere, signifying the quickening time of a child. Thus Eve (חוה) was so called because she was the mother of all *living*, (Gen. iii. 20, כל חי).

From Eve, *quasi Queve*, appears to come our word 'Wife, Qwife,' and Teutonic *Weib*, 'Herself spirit,' a living soul breathed on by the Spirit of God, and giving existence to all living human beings. Our word wo-man may also have its origin in the same etymon, חיה. The mystical train of thought of the Druids seems to have invested the mistletoe, *Gui* in Celtic, or *Hi, Wy*, 'spirit,' with its sacred character on account of its life-giving, medicinal character, and also from its parasitical cleaving to the oak, the vegetable representation of the Deity. Its strong, vigorous, evergreen character, its apparently abnormal growth, its taking a different nature as it were, and yet drawing nourishment from the same source, united to the same stem, cleaving to the branches of the oak, as the woman to the husband, "she shall cleave to her husband and they twain shall be one flesh,"—as the creature, also, dependent on the Creator, and cleaving to Him in spirit,—rendered it a valuable emblem to those whose religion peculiarly dealt in hidden mysteries. In Saxon we have Ep, 'marriage,' which carries the same train of thought.

had this etymon. It seems very much to pervade European languages at least. We have in Latin *Un-us*, French *Un*, Italian *Uno*, Spanish *Un*, Saxon *An*, *Æn*, Dutch *Een*, German *Ein*, Greek ἓν, and with a μ prefix, μ-ον-ος, the un-ity, or one-ity of the Godhead being thus expressed.

point to the "righteous branch" foretold by the prophets—"the rod," or branch from "the stem of Jesse."

The mistletoe being of a different nature from the oak on which it grew, seemed a mystical representation of the expected Saviour taking the human nature into the divine. We must recollect that the oak, אלה, bore both the name, and was emblematical of God Himself, the *Jovi Sacra Quercus*, while the branch which grows, as it were, out of it, is the figure of Him who was to be the Healer of all nations.

The "high hills" and "green trees" are repeatedly mentioned in the Scriptures as the places devoted to false worship. The grove-worship of the Gaulish and British Druids is mentioned by every writer on Druid worship.

"They had these groves (one may conjecture)," says Mr. Rowland [q], "in many places of the country, which they called Llwyn." This word seems to carry with it its manifest derivation from the original word אלון, *A-lwyn*. Thence, I take it, came the word Llan, which Christianity retained and the Christians applied to their own consecrated places and public oratories. "To this day," says Mr. Rowland, "there are places retaining the ancient name of Llwynau, or Groves, as Llwyn Llwyd, Llwyn Moel, Llwyn On [r], Llwyn Ogan," &c., and our metropolis not improbably derives its name from Llwyn, or Llan Don, or Llan Adonai, 'the temple of the sun, or the grove of the sun-moon.' Mr. Pennant,

[q] *Mona Antiqua Restaurata*, p. 68.

[r] See Appendix I. under *On*.

in his account of London, mentions that the temple of Diana, or the moon, stood where St. Paul's Cathedral now does. It has been already shewn that the sun and moon were united in one worship. It is extremely interesting to trace how the British worship preceded the Roman, the Roman the Saxon, and the Saxon the Christian on the same spot; so that it is probable that the spot on which St. Paul's Cathedral stands has been dedicated to religious worship from the time this island was first inhabited; and the same may be said of many churches in this country. On the restoration of my own church at Rodmarton last year, several traces of British worship, horses' and boars' teeth, &c., were discovered beneath the foundations.

Lan, לן in Hebrew, is 'to abide, to dwell, to lodge, to remain.' As a noun, מלון, *M-Alan,* is 'a lodge, an inn, a dwelling-house,' having the same radical source as אלון, *A-lan,* or 'oak,' which was the first lodging of man.

Abraham, as before observed, abode under an oak in Mamre, and pressed the angels to use it as their inn or lodging-place.

Hence we trace the progress of civilization through this word, and its transitions from the primæval root, לן, *Lan,* 'to dwell,' through the first dwellings under oaks, in groves, then hovels, huts, tents, lodges, inns, temples, churches, "Howbeit God dwelleth not in temples made with hands."

There was something fine and noble in the idea of this out-door worship, and we may remember that the earliest heathen temples were all open to the sky. The

idea of a covered tabernacle, as that of Moses, and subsequently the Temple, were matters of especial revelation to those who constructed them.

Names of places commencing with Lan, Llan, Lon, may be for the most part considered as having this origin. They are mostly prevalent in Wales and Cornwall, where the British language lingered for the longest period. It however enters into many places as a prefix or as a terminal in other parts of England, especially in Cumberland. There are no less than a thousand places in England and Wales which include this root[8]. The groves gave the name to the temples and the temples to the churches, and if the grove-worship was as frequent as we have every reason to believe it to have been, Britain may well have been called *Alliun*, *Ἀλλουίων*, or the country of *Llans*, 'groves.' The ancient British name of Lancaster, *Alion*, latinized by the Romans to *Alione*, is a remarkable confirmation of this idea. The Saxons retained the name of *Lan*, adding to it their own popular terminal of *caester*.

It has been remarked in Mr. Pearson's "Early and Middle Ages of England," that while "many British names of towns have been preserved, . . . the prefix of Llan or Church, so common in Wales, is unknown in England proper." This however is not the fact. We have Lan-cant, (Gloucestershire); Lan-caster, (Lanca-

[8] Lin-coln was called by the Saxons Lindeyllan-caester, by the Romans Lin-dum. But they only handed down the British name Lin-coit, Lin-coed, which was a sort of reduplication of the term meaning 'grove, a grove-temple, or temple-grove,' (לן קדה).

shire); Lan-chester, (Durham); Lan-ton, (Northumberland); Lan-East, (Cornwall); Lan-ercost, (Cumberland); Lan-gar, (Notts.); Lan-hydrock, Lan-er, Landithy, Lan-Keverae, Lan-dreyne, Lan-dulph, Lan-ivet, Lan-livery, Lan-narth, Lan-reath, Lan-dewednack, Lan-istley, Lan-herne, Lan-yon, Lan-shinsey, Lanhudno, Lan-laran, Lan-ow, Lan-sidno, Lan-sidwell, Lan-cells, Lan-salloes, Lan-teglos, (2); Lan-ceston, (Cornwall); Lan-ton, (Oxon); Llancillo, Llandinabo, Llan-faino, Llan-garrin, Llan-rothall, Llan-warn, (Herefordshire); Llan-yblodwell, Llan-ymynech, (Salop); Lans-down, (Gloucestershire); Lan-dican, (Cheshire); Lan-thony, (Gloucestershire); Lan-hills, (Wilts.); to say nothing of many others corrupted to Land, Lam, Lang, Lon, Lun, Lyn, Lound, &c. It also enters into others as a terminal, as Rag-lan. There are also Lanbride, Lan-ark, and Lan-erick, in Scotland. Qy. the two latter having the same origin as Orech, York, Warwick.

The British oak has always been celebrated. It may well have been called the island of oak groves.

The name of Albion, from אליון, *Alioun*, 'the groves,' is perhaps paralleled in the name of the Assyrians, a cognate if not the parent race of the Britons. אשרה and אשירה, *Ashirieh*, is translated by the Septuagint and Vulgate as a grove in Deut. xii. 3, "You shall burn (אשריהם, *Ashirihim*) their groves with fire;" and in several passages of Scripture it has the same signification. Nor does the statement that "Ashur went out and built Nineveh" interfere with this etymon. Ashur derives his name from the same source, viz. that

of flourishing like a tree or a grove. Ashur was probably a grove-worshipper, like the rest of his countrymen, or may have been one *par excellence*, or, being a dweller in groves, he was one of the first to build a city.

It is remarkable how the word 'grove' clings, even down to the present day, to places connected by their prefix with the worship of the material heavens, such as Algrove, 'the grove of Al,' (the sun); War-grave and Har-grove, 'the grove of Aur, or Ur, or Hor,' (the sun), &c.; Win-grove, 'the grove of Win, the sun, the eye of day;' Pol-grave, 'the grove of Apollo;' the word grove itself being traceable to the Hebrew גרה, *Gröe*,—Youl-grave, An-grove, Avon-grove, &c., Bal-grove or Blagrove, &c. So also under the British form of *Coed*, from קדה, corrupted to *cot, cote, cotts*, and *coat*, as a terminal. We have Wincote, or 'the coed or grove of Win;' Amcotts, 'the grove of Am or Ham;' Bal-cote, or 'grove of Baal;' Condicote, 'the grove of Chiun or Con,' (the moon); Walcot, or 'grove of Wal or Gal,' (the moon). Al-can-coats (Lancashire) seems to combine *Al* and *Chiun*, אל and כון. It is observable that we rarely meet with the words *cot, cote, cotts, coats*, meaning 'groves,' except in conjunction with some prefix denoting planetary worship. Murcott, of which there are three or four in Gloucestershire, from מאור קדה, 'the grove of Maur,' (light); Elcot, 'the grove of Hal or El;' Hazelcot, 'the grove of Ashel,' אשאל.

It is nevertheless extremely interesting to trace religious worship from its earliest history through its gradual corruptions back again to the simplicity of the

Gospel, and to see how peoples have in all ages erred from failing to distinguish between the real and the emblematical, the corporal and incorporeal, the material and immaterial.

But not only do the principal names of Gaul, Cumri, Briton, and Albion shew their Hebræo-Chaldee origin, and mark the religious grounds upon which they were given, but the names also of the different tribes which occupied this country seem to have had a similar source.

And the Dobuni, or people inhabiting the greater part of Gloucestershire, parts of Oxfordshire, Warwickshire, and a small part of North Wilts., may well have their origin from דבח, Chaldee, *Dobah*, 'to sacrifice,' from the Hebrew ובח, *Vobah*, the ו being as usual changed into ד[t].

דבחין, *Dobain*, are 'altars[u].'

דב, *Dob*, 'to murmur, to move the lips in prayer, to groan.' Deriv. Icelandic, *Dufa*, English, 'dove,' from their murmuring[x]. Most of our Gloucestershire historians[y] have taken the etymology from *Dufn*, 'low,' on account of its valleys, and this etymon I willingly adopted until I found this, which is more consistent with the hill altar-worship which our British forefathers carried on.

The state of the Cotteswold Hills and the Wiltshire and Berkshire downs in the time of the Britons may be compared to the state of things in the time of the prophet Hosea: "Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their

[t] Ezra vi. 3. [u] Ib. vii. 17. [x] Parkhurst. [y] Camden, &c.

altars are as heaps in the furrows of the fields[z]." And does not their present condition exhibit, in a remarkable manner, the fulfilment of the same prophet's prediction, "The thistle shall come up on their altars[a]?" There are at least a dozen of these tumuli within the circuit of as many miles in many parts of the Gloucestershire hill country. I can see the sites of five, at least, from my own windows. Cæsar[b] remarks upon the number of the tumuli in Britain in his day, "Multis in civitatibus harum rerum extructos tumulos locis consecratis conspicari licet." The Romans, too, had as much curiosity about them as we have: the discovery of Roman coins in many of them and the state of disturbance in which we generally find the sepulchres, shews that they had been before us in their researches.

The Hædui, the inhabitants of South Gloucestershire, from הדה, *Hedeh*, 'to dart forth, emit, as of light or sound, as emitting light;' הוד, *Hud*, 'the flashing of light[c];' as emitting sound, הוד, *Hud* or *Hood*, (qy. English 'hoot,') 'to shout in prayer, cry aloud,' as Elijah challenges the Baal priests[d]. Under the head of כמרים, *Cumrim*, Drusius in the *Critici Sacri* on Zephaniah i. 4, says Camaros "inter Ædituos reddit." The Æditui, per sync. Ædui, were a sort of overseers among the priesthood and temples (*ædes*[e]) in heathen worship. The Druid with whom Cicero mentions in

[z] Hosea xii. 11. [a] Ib. x. 8. [b] *De Bell. Gall.*, lib. vi.
[c] Hab. iii. 3; Job xl. 5. [d] Isa. xxx. 30; Job xxix. 20.
[e] The word *ædes* probably had its origin from the shoutings in prayer there carried on, derived from its Hebrew etymon.

his work *De Divinatione* that he had a personal acquaintance (Divitiacus) was a Hæduan. This learned Druid carries in his name Cæsar's remark, "Galli se omnes ab Dite patre prognatos prædicant, idque ab Druidibus proditum dicunt." Ausonius[f], himself a Druid, speaks of an old man named Phœbicius who was of the race of the Druids, who had been *ædituus* or sacristan of Belenus, who, by means of his son, had obtained a chair at Bordeaux:—

"Tu Baiocassis stirpe Druidarum satus
Si fama non fallit fidem
Beleni sacratum ducis e templo genus;
Et inde vobis nomina
Tibi pateræ: sic ministros nuncupant
Apollinaris mystici, &c.
Non reticebo senem
Nomine Phœbicium
Qui Beleni ædituus
Nil opis inde tulit.
Sed tamen ut placitum
Stirpe satus Druidum
Gentis Aremoricæ,
Burdigalæ cathedram
Nati opera obtinuit."

Here we have in juxtaposition the names of Ædituus, Belenus, Phœbus, Apollo, and Druids; a remarkable concurrence of testimony to our theory.

The Hædui were the most noble and distinguished tribe among the Gauls.

"Docebat etiam ut ab omni tempore totius Galliæ principatem Ædui tenuissent[g]." "Summa auctoritas antiquitus erat in Æduis[h]." "Eo statu res erat ut

[f] *Professores* iv. v. 7.

[g] *Cæs. Bell. Gall.*, lib. i. c. 43.

[h] Ib., lib. vi. c. 12.

longè principes Ædui haberentur[i]." "Celtarum Clarissimi Hedui[k]."

Divitiacus, prince of the Hædui, had a sovereign principality in Insular Gaul, i. e. Britain, as well as Continental Gaul, and that was a part of Gloucestershire before mentioned, and the whole or greater part of Somersetshire.

The Brigantes, from ברך, 'to kneel,' sub. 'a knee, kneelers in worship.'

"Βρίγους Βρίγας ἔθνος δὲ ἐστι Βρετάννικον οἱ[l]."

At Bisley, Gloucestershire, where, as mentioned in pp. 114, 115, every local name seems to teem with this kind of worship, we find the name of Berkham Bottom still cleaving to a little dell on the common (now about to be enclosed), which strongly savours of its origin as a place of worship. It is surrounded by tumuli. Berkham would be ברך חמה, *Berk-hame*, 'to kneel to the solar light,' a worship again recognisable at Berkhampstead, or place of solar worship.

The Allobriges would be those who bent the knee to אל, *Al*, 'the sun,' and ברך, *Berk*, 'to kneel.'

These seem synonymous with the Otadeni.

It is not a little remarkable that the word "knees" should be applied by metonymy in the Scripture for worshippers: "Yet I have left Me seven thousand in Israel, all the '*knees*' which have not *bowed unto Baal*, and every mouth which hath not kissed him[m]."

The Demetæ from דמה, *Deme*, which denotes the

[i] *Cæs. Bell. Gall.*, lib. vi. c. 2.
[k] Pomp. Mel. iii. 2.
[l] Stephanus Byzantinus.
[m] 1 Kings xix. 18.

stillness and equability of the sun as applied in Joshua x. 12, "Sun, (solar light,) be thou still, (remain upon a level in Gibeon.") With a formative א it becomes אדם, *Adem*, retained in heathen mythology as Admetus, the beloved of Apollo.

The Otadeni from אט, 'to kneel in prayer;' אטים, *Otim*, in Isaiah xix. 3, is rendered 'charmers, conjurors, diviners,' from their kneeling and creeping about. Otadeni may be compounded from אט, *Ot*, 'kneeling,' and דן, *Don*, 'the Adonis, the Lord the sun.'

The Morini from מאור, *Maur*, 'light, solar heat.'

The Cateuchlani, or worshippers of קד or קת, *Ked* or *Ket*, the British Ceres, or moon; or, קת עגל און, *Ket ogl aun*, 'worshippers of the round sun.'

The Ordovices from אור, *Aur*, *Or*, 'the sun.'

The Belgæ carry their name evidently from בעל, *Baal*, *Bel*.

The Bi-broci possibly from ברך, *Brech* or *Brock*[n], which seems to be handed down in the modern name of Berk-shire, and is to me, when surrounded by so many Oriental etymons, more acceptable than that of the *berroc*, or box-tree, for which it does not appear to have been ever particularly celebrated.

The Cor-itani and Car-nabii from כר, *Cor*, *Car*, 'circuitous,' analogous with גל, *Gal*, 'to go round,' and תר, *Tor* and *Cumr*, a name of the sun. Among most Eastern nations, *Κῦρον γάρ καλεῖν Πέρσας τὸν Ἥλιον*[o].

[n] Vide p. 205.

[o] Plutarch in Artaxerxe, p. 1012.

כר את און, *Cor-at-Aun*, 'Cor, Apollo, the sun, the very sun.'

The Danmonii possibly from אדן מני, *Dan-meon*, 'the Lord Meni the sun.'

The Sil-ures from סל, *Sel*, which see under Appendix I.

The Gad-eni from גד, *Gad:* see Appendix I.

The An-calites mentioned by Cæsar from the associated אן, *An*, and כל: see Appendix I.

The Rhemi from *Rhé:* see Appendix I.

The Dimeti from דימת: see Appendix I.

The Vol-untii from עלה, *Vole* or *Ule*.

The Senones from שן און, *Sen-on*, a reduplication of 'sun-worship:' see p. 126.

The Iceni Ceno-manni from the associated כון and מני, *Chiun* and *Meni*.

The *Segon*tiaci will perhaps be from סגן.

Segon, סגן, among the Chaldæans and Assyrians, means 'a prince or a noble.' Parkhurst inclines to think that it is derived from סגי, *Segi*, or סגא, *Sega*, 'to be great and powerful,' and this may refer either to God or man. Segon would be a synonyme of Baal. Berosus relates that a feast was held in Babylon on the 16th of the month of *Loi*, lasting five days, called the Sacean feast, in which it was the custom that the masters should take the place of servants, and that one dressed as a member of the royal family should preside on these occasions: this president was called Segon. Ctesias records a similar feast among the Persians[p]. Such a feast may have been instituted to shew the equality

[p] See Selden, *De Diis Syriis*, vol. ii. p. 394.

of all men in the sight of God, and that the highest must bend before God as well as that the lowest may be exalted; an anticipation of that saying, "He hath put down the mighty from their seat: and hath exalted the humble and meek." As *Segon*, סגן, is 'a lofty one,' so סג, *Seg*, is 'to retire humbly,' and סגד, *Seged*, is 'humility,' prostration of the body.'

Nebuchadnezzar performed this act of prostration to Daniel[q], where this very word is used. The Segontiaci would be those who prostrate themselves to the Segon, or powerful ruler of heaven.

The readiness with which the Romans in Britain admitted into their mythology the gods of the countries in which they resided for a time, is shewn in their adoption of the god or divine attribute of Segon. An inscribed stone was dug up at Silchester, the chief town of the Segontiaci, with the following inscription:—

DEO HER
SAEGON
T TAMMON
SAEN TAMMON
VITALIS
OB HON.

Which may be read, "To the God Hercules (or Hermes) Segon. Tiberius (or Titus) Tammonius, son of Saenius Tammonius Vitalis (erected this stone) in honor," &c.

Silchester, in Hants., was by the Britons called Caer-Segon, or Caer Segont; at another period called Windon. By the Romans it appears to have been called indifferently Vindonum Sulis Castrum, translated by

[q] Dan. ii. 46.

the Saxons into Silchester. The names Segon, Win, and Sul being synonymous attributes of Apollo. It has been before shewn that Hercules, Hermes, Jupiter, Apollo, &c., were all one.

The Iceni and the Cangi probably derived from כן, *Can* or *Cun*. This word is synonymous with ברך, *Breck*, and סגד, *Segd:* they all mean 'worship and prostration of body.' The Greek γόνυ and Eng. 'knee,' seem to derive from כנע, *Cĕno*. It is the etymon of Can-aan, whose name seems to have forestalled the prophecy "that a servant of servants shall He be."

The Atrebates, probably, from אט, *At*, which again is synonymous with the previous etymons: אט, as a noun or particle, means 'bending, inclining, stooping.' The אטים, *Atim*, as before observed, were a kind of charmers or conjurors, so called from their creeping, stooping, and prying about. הרה, תר, אט, *At*, *tre*, and *Aite*, are all words which may enter into the composition of the name of this tribe, significative of their mode of worship.

The Parisii seem to derive from פר, *Par*, or *Phar*, which see in Appendix I., as one of the names of the sun. And so probably we might go on through the whole list of the British tribes found in the occupation of this island at the time of the Roman conquest.

The readiness of our British forefathers to accept the Gospel of Christ, already alluded to, may be traced to the following circumstances:—

I. Their acknowledgment of original indwelling sin and the necessity of an atonement; this idea of an atonement entering into all their offerings, and being

the mistaken grounds for the human sacrifices which they undoubtedly offered from time to time.

II. Their views of the immortality of the soul, "animas non interire."

III. Their perception of their being the children of the great God, as Cæsar informs us.

IV. Their traditional belief in the triune power of the Godhead, which induced them to deliver their laws in triplets, to reverence especially the number three.

V. Their previous recognition, as applied to their own views of the Deity, of those emblems and figures under which they had already, only too materially, worshipped Him, and which were now spiritually applied by their instructors to the true God and His Christ, e.g. as a consuming fire (אישׁ); as a bright and shining light, shining more and more unto the perfect day (שחר); as a sun (שׁמה) and a shield (מגן); as a rock, in their logans; as a branch for the healing of the nations, typified by their mistletoe; as a Divine word, or λόγος, in the person of a messenger, or ambassador, or mediator between God and man, a Teutates, and an already organized system of priesthood.

VI. Their impression, which they held in common with the Platonists and Pythagoreans, that the Second Person of this Divine Power was imprinted on the universe in the form of a cross.

"It is a fact," says Mr. Maurice[r], "not less remarkable than well attested, that the Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the Deity they adored; and having

[r] "Indian Antiquities," vol. vi. p. 49.

cut off the side branches, they affixed two of the largest of them to the highest part of the trunk in such a manner as that those branches, extending on each side like the arms of a man, together with the body, should present to the spectator the appearance of a huge cross, and on the bark of the tree, in various places, was actually inscribed the letter ⊤ *Tau.*"

Some have gone so far even as to suppose a Celtic origin for the word 'cross,' and have derived it from *Crugh* and *Cruach*, which signify a cross in that language, but these have a much more probable origin in the Hebrew and Chaldee. *Chrössh*, קרש, signifies boards or pieces of timber fastened together, as we should say, crosswise: the word is so used in Exodus xxvii. 6. This seems a very natural and probable etymon for the term, but it may also allude more to the agony suffered on such an erection, and then its origin perhaps may be traced to קרץ, *Chrutz*, 'agitation.' This word also means to be 'kneaded,' and broken in pieces like clay in the hands of a potter. *Chrotshi*, קרצי, in Chaldee, we are told by Parkhurst[s], means 'accusations, charges, revilings, reproach,'—all of them terms applied to our Lord in His sufferings. "Crux ponitur pro omni angore, strictius pro morte in ligno[t]." Pliny shews that the punishment of the cross among the Romans was as old as Tarquinius Priscus; how much older it is perhaps difficult to say.

Plato, born 430 years before Christ, had advocated the idea of a Trinity, and had expressed an opinion that the form of the Second Person of it was stamped upon

[s] p. 627. [t] *Grævius in Thesauro.*

the universe in the form of a cross[u]. St. Augustine goes so far as to say that it was by means of the Platonic system that he was enabled to understand properly the doctrine of the Trinity.

Bishop Lowth on Ezekiel shews that the ancient versions of the Septuagint translate that passage[x], "Set a mark on the foreheads of the men," "set the sign of T or the cross on their foreheads," not τὸ σημεῖον, 'the sign,' but ταῦ σημεῖον, 'the sign of a cross.' In Revelations[y], God's people are to have the mark of God sealed on their foreheads; and doubtless this is the idea of our Church, handed down from the remotest antiquity, of signing baptized persons on the forehead with the sign of the cross.

The passage of Isaiah[z], where it is said that "one shall subscribe with his hand unto the Lord," is translated by Lowth, "shall inscribe his hand to Jehovah." He shews that it was the custom to mark soldiers on their hand with a sign, to shew what master they served. "So," says Procopius, "many Christians marked their wrists or arms with (τοῦ σταυροῦ τὸ σημεῖον) the sign of the cross, or with the name of Christ." And this seems to be the intent of that passage of our baptismal service, "We do sign him with the *sign of the cross, in token* that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His *banner*[a] (sign) against sin, the world, and the devil,

[u] See Justin Martyr, *ad Timæum*, p. 36; Numbers xxi. 6—9; Justin Martyr, Apol. i. p. 78, Paris edit.

[x] ix. 4. [y] chap. vii. [z] xliv. 5.

[a] We call banner what the old chronicler, John Hardyng called it,

and to continue Christ's faithful *soldier and servant* unto his life's end." The form of the cross has given rise to much question. We read in Montfaucon and others that the earliest cross was that of the T, *Tau*, or Greek T, and such Mr. Broughton supposes was in reality the shape of the cross upon which our Lord suffered.

"The Ethiopic letter *Taui*, or *Taw*," says Lowth, "still retains the form of a cross, X, and the Samaritan T, which the Ethiopians are said to have borrowed from the Samaritans, was in the form of a X cross." "In several Samaritan coins," says Montfaucon [b], "to be found in the collections of medalists, the letter *Tau* is engraved in the form of a cross, or Greek *Chi*," and he gives as his authority Origen and Jerome.

The Jewish High-priest, we are informed by the Rabbis, was anointed on his investiture, while he who anointed him drew on his forehead with his finger the figure of the Greek letter *Chi*, *X* [c].

The High-priest, we know, was universally the type of the Christ who was to come. We are told to "consider the High-priest of our profession [d]," for "Christ became an High-priest of good things [e]," and "such an High-priest became us, who is holy [f]." His being marked with the cross had therefore a typical signification.

There is every reason to suppose that the cross was

speaking of the emblem given by Joseph of Arimathæa to Arvir, "a coat of arms." Is it not the same thing?

[b] *Palæograph. Græc.*, lib. ii. c. 3.

[c] See Bartenora and Maimonides on *Mishna Tit. Cheritoth*, c. i. s. i.; also Selden, *De Success. in Pontific.*, lib. ii. c. ix.

[d] Heb. iii. 1. [e] Ib. ix. 11. [f] Ib. vii. 26.

a symbol of more import in the early patriarchal ages than is generally imagined. It was not only the *first letter*, but it was also the emblem, of Taut, 'the Mercury, the word, the messenger of the gods, the angel, as we may say, of his presence,' himself a god among the Egyptians and the Britons, whose god Teutates was analogous both in name and nature: a winged messenger, traditional emblem of Him who was to come with messages from heaven, the ἐνάγγελος. He was the god of eloquence, the mouth-piece of the gods, a divine λόγος, the word of God, and wisdom of God[g]. His carrying in his hand the *caduceus*, or rod with entwined serpents, marked Him which had "power over the old serpent," whose works He was to destroy; and the bag as He "whose reward is with Him, to give to every man according as his deeds shall be." M. Le Clerc, one of the ablest mythologists who ever wrote, has shewn that the Teutates of the Gauls, the Hermes of the Greeks, the Mercury of the Romans, were all one and the same[h]. They each of them bore in a remarkable

[g] Thus when the heathen at Lystra would have done sacrifice to Paul and Barnabas they ascribed to Paul the attributes of *Mercury*, because he was the *chief speaker*, the mouth-piece of divinity. (Acts xiv. 12.)

[h] "Mercurium—Nam quem Θώθ appellabant qui Platoni Theu, Propertio nostro Theuthates est."—(*Pierius Valerianus.*)

This view of the case does not by any means contradict the suggestion in p. 131, that Mercury was the representative of Adam. He appears to have been the type of the second Adam, as Adam was of Christ.

The tradition which prevails in the Polynesian and Leeward Islands is, that their inhabitants were the descendants of the first man, whose name was Taata, (the general name for man throughout the Pacific,) whose wife's name was Ivi, or Eve. (Ellis, "Polynesian Researches," vol. ii. pp. 58 and 41.) It may here be remarked, too, in reference to what

manner the symbols of Him who was to come, and has now come in the flesh, the Desired of all nations, expected from the earliest days. Him, then, whom they ignorantly worshipped did the early Apostles preach to the Britons,—Tertullian, Origen, Athanasius, Jerome, Chrysostom, Theodoret, and others being our informants.

The Egyptian Isis and Serapis are both represented with crosses; they are each of them the sun-god and god of healing,—mystical representations of the Sun of Righteousness, with healing in His wings. The Samaritan T, which is also the Egyptian and Druidical cross, seems to have been a figure of the Trinity, a sort of "tria juncta in uno," all perfectly equal, "none greater or less than another." There are very few languages in which the letter *t* does not bear somewhat of the form of a cross, or a cross upon it, and, singularly enough, the number three commences in most languages with a *t*. It does so in all the European languages I am acquainted with except the Teutonic, in which it begins with a *d*, but then the *d* has a cross upon it, đ; and it is well known that in that branch of language

has been before said on the subject of the Flood, that these remote people have a most vivid tradition of the universal deluge, in terms considerably approaching to the Mosaic account, and, singularly enough, still more in conformity with the Druidical view of that catastrophe, as given by Taliesin and others of the early British writers, so as to strike most forcibly the missionaries engaged in the conversion of the Tahitians. The same tradition prevails in Mexico.

"Other points of resemblance between the Polynesian account," says Mr. Ellis, "and the memorial of the Deluge preserved among the ancient nations, might be cited; but these (which he gives) are sufficient to shew the agreement in the testimony to the same event preserved *by the most distant tribes of the human family*." ("Polynesian Researches," vol. ii. p. 63.)

the *d* and the *t* have an equivalent power. The Egyptian *t* was a cross, and where the *d* and *t* were doubtful or interchangeable, the ⊤ was replaced by a △, three again united in one co-equal; the equilateral triangle being always held to be a symbol of divinity by the ancient schools of philosophers; and indeed there never seems to have been a time when the heathen nations did not attribute a triune power to the Deity [i].

[i] It is not unimportant here to remark how the discoveries recently made in the East, bear testimony to the other scattered "fragments" of historic tradition which we are "gathering up," desiring that "nothing may be lost" which tends to confirm the revelation which we hold so dear.

A cylinder was discovered at Konyunjik which is supposed by Mr. Layard to have been a signet, possibly of Sennacherib himself. The engraving on it represents the king standing under an arch, as shewn in other instances. He appears in the act of worship before the sacred tree, which from the acorns on it was evidently the oak, confirming that passage of Scripture "ye shall be ashamed of the oaks which ye have desired," and shewing the connection between the Druidical and Assyrian worship. Above the sacred tree is the emblematic representation of the divine presence in the form of a winged cross, passing through a circle (the emblem of eternity), surmounted by three heads, exhibiting the symbol of the Triune God—a doctrine which, however much obscured and overlaid by a mass of rubbish, seems never to have been wholly lost sight of.

It may be observed that the representations of the divine presence among the Assyrians were those of a personage depicted within a radiated circle, with wings and body extended in the form of a cross, holding a bow in his hand:—"He hath bent His bow, and made it ready;" "He hath ordained arrows against His persecutors," being the attributes of the great God ascribed to Him by the sacred penman. The Egyptian cherubim, too, are represented as holding in their hands a cross, surmounted by a circle. Was it not "the eternal purpose in Christ," (Eph. iii. 11,) made known to God's saints, and obscurely preserved throughout all ages, until the time was come "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ;

Traces of the doctrine of the Trinity are discovered among the Persians, in the writings of Zoroaster; among the Samothracians, the similarity of whose religion with that of the Britons has already been remarked[j]; and among the Chaldæans and Egyptians. Aristobulus, preceptor to Ptolemy Philadelphus, 250 years before Christ, speaks of a second cause as "the wisdom of God." The notion of a Trinity pervades the writings of Pythagoras, Parmenides, and Plato. Even the Indians in South America are said to have worshipped a god whom they considered one in three and three in one. Similar traditions are found in India. It would be surprising, with such an universal concurrence of tradition, if it had been deficient in Britain, so notoriously "dedita religionibus." The Chaldæans and Phœnicians acknowledged that the Supreme Being had begot another Supreme Being from all eternity, which they sometimes called the "*Son of God,*" sometimes the "*Word,*" sometimes "the Mind," and sometimes "the Wisdom of God," and asserted this to be "*the Creator of all things.*"

Among the sayings of the Magi, with whom Pliny, as I have before observed, compares the Druids, was this remarkable doctrine: *Πάντα ἐξετέλεσε Πατὴρ καὶ νῷ παρέδοκε δευτερῳ*; 'the Father finished all things and delivered them to the *Second Mind.*'

Some have supposed that the heathen acquired this knowledge at second hand from the Hebrews. It mat-

to the intent that now unto the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God, according to the *eternal purpose* which He purposed in Christ Jesus our Lord?"

[j] p. 94.

ters not for our argument whence they had it. But that they had it from the earliest times is quite evident, and that the knowledge of it had extended into Britain, and was amongst others a stepping-stone for the early reception of the Gospel by our ancestors.

That the antiquity of the symbolic use of the cross among Christians dates from the earliest times, is shewn by allusions to it by Barnabas in the first century, Justin Martyr[k] and Clemens Alexandrinus in the second, and Tertullian at the beginning of the third century.

The respect paid to the cross in the *very* earliest times of Christianity was such, that in one shape or other (and several were employed) it formed a distinguishing part of their civil and religious ceremonies. Tertullian[l], who wrote about the year A.D. 199, or a hundred and twenty years before the conversion of the Emperor Constantine[m], to which period most writers have been in the habit of tracing the use of this symbol, writes as follows:—"At every commencement of business, whenever we come in or go out from any place, when we dress for a journey, when we go into

[k] Justin Martyr's defence was written in answer to the heathen who accused the Christians of idolatry as worshipping the cross in the sense of an idol. He shews that it was no such thing. It is most important that we should keep our minds clear as to the great difference between a commemorative and a superstitious reverence for the cross, and while we keep up a memorial of the sign in grateful remembrance of Him who was crucified for us, we should always remember that it is only a sign; and while we are "not ashamed of the cross of Christ," let us not be driven from the proper use of it by the errors which some have made respecting it. Judicious Hooker has some admirable remarks upon this subject.

[l] *De Corona Militis*, c. ii.

[m] Constantine's conversion took place about A.D. 319.

a bath, when we go to meat, when lights are brought in, when we lie down or sit down, and whatever business we have, *we make on our foreheads the sign of the cross.*"

Chrysostom, A.D. 380, says:—"In the private house and public market-place, in the desert, in the highway, on mountains, in forests, on hills, on the sea, in ships, on islands, on our beds, and on our clothes, on our arms, in our chambers, in our banquets, on gold and silver vessels, on gems, in the paintings of our walls," &c.

Tertullian[n] speaks of the use of the cross in baptism practised as early as his day, (second century). We need not, then, be surprised to find this symbol on the foundation-stone of such a building as that at Chedworth-wood, Gloucestershire, or on the mosaic pavement at Bignor, in Sussex, for however we might hesitate in attributing a Christian origin to the discovery of a simple cross, there can be no mistake as to the character of those which combine the *X* and the *P*, in whatever shape it may appear.

Whatever credit may be given to the story of the apparition of the cross to Constantine, there is little doubt that as son of the Christian Helena he was well acquainted with the form of the cross, and knew it to be the Christian emblem long before he adopted it, and had it placed upon his standard.

On referring to the most ancient specimens we have remaining of this symbol, we find many forms of it given in the facsimiles of the inscriptions in the Catacombs of Rome. Monsieur Perret, in his splendid work

[n] *De Carn. Resur.*

on that subject [o], has presented us with various forms of the monogram, upon the sepulchral inscriptions to the Christian sufferers for their religion, dating back to a very early period; that of the martyr Marius being as old as the reign of Hadrian, who came to the purple A.D. 117 [p]; that of the martyr Alexander bearing the date of the Emperor Antoninus II., about the year A.D. 161; that of the martyr Lannus having the date of Diocletian, who began his reign A.D. 284 [q].

[o] *Les Catacombes de Rome*, 3 vols. elephant folio, in the Library of the British Museum.

[p] This takes us back nearly to apostolic times. St. John, at least, had not been many years dead before Hadrian began to reign: and if credit is to be given to Nicephorus, the ecclesiastical historian, we are told (*Hist. Eccles.*, lib. ii. c. 42) that St. John himself, before consigning himself to the tomb, signed himself with the sign of the cross. That such a practice was then in use we learn from contemporary writers, Barnabas, Justin Martyr, Clemens Alexandrinus, and Tertullian, which affords great colour to the statement.

[q] The following are the inscriptions alluded to:—

TEMPORE ADRIANI IMPERATORIS MARIVS ADOLESCENS DVX MILITVM QVI SATIS VIXIT DVM VITAM PRO CHO CVM SANGVINE CONSVNSIT IN PACE TANDEM QVIEVIT BENEMERENTES CVM LACRIMIS ET METV POSVERVNT. I. D. VI. (i.e. 6th of the Ides of December.)

ALEXANDER MORTVVS NON EST SED VIVIT SVPER ASTRA ET CORPVS IN HOC TVMVLO QVIESCIT VITAM EXPLEVIT *SUB ANTONINO IMPE* QVIVBT MVLTVM BENE FITII (i.e. FIDEI) ANTEVENIRE PRÆVIDERET PRO GRATIA

ODIVM REDDIDIT GENVA ENIM FLECTENS VERO DEO SACRIFICATVRVS AD SVPPLICIA DVCITVR O TEMPORA INFAVSTA QVIBVS INTER SACRA ET VOTA NE IN CAVERNIS QVIDEM SALVARI POSSIMVS QVID MISERIVS VITA SED QVID MISERIVS IN MORTE CVM AB AMICIS ET PARENTIBVS SEPELIRI NEQVEANT TANDEM IN COELO CORVSCANT PARVM VIXIT QVI VIXIT IV. X. TEM.

There is nothing, therefore, historically to refute the idea of the villa and baths at Chedworth, which bear

This may be translated as follows:—"In Christ. Alexander[1] is not dead, but he lives above the stars, and his body rests in this tomb. He finished his life under the Emperor Antoninus, who foreseeing that much good would result to the faith, returned hatred for love, for while bending his knees as about to sacrifice to the true God, he was carried away to punishment. O wretched times, in which in the performance of sacred rites we cannot find safety even in caverns! What is more miserable than such a life, but what is more miserable than such a death, when they cannot even be buried by friends and relatives? At length they shine like stars in heaven. He has lived but a short life who has lived in the Christian times."

Then follows the usual olive-branch, the emblem of peace from the time that Noah left the ark, and the rough sketch of a furnace, shewing probably the death the victim died.

LANNVS CHRI MARTIR
HIC REQVIESCIT *SUB DIOCLESIANO*
PASSVS.

Lannus the martyr of Christ rests here, having suffered under Diocletian.
A cross and a crescent.

Legislative
Ontario
Dep

[1] Dr. C. Maitland, ("Church in the Catacombs,") mentioning the inscription to Alexander which records his martyrdom, says: "This event belongs to the fifth persecution, which began in the year A.D. 161. The second Antonine is here intended, the first emperor of that name having been friendly to the Christians." He does not, however, seem to have been able to identify this martyr. Now, on referring to the Ecclesiastical History of Eusebius Pamphilus (Parker's Edition, 4to., London, 1729), who was born about A.D. 266, I find that in the reign of *Antoninus Verus*, "All the provinces of the Empire were in a manner overflowed with the blood of the holy martyrs." "Upon a second examining, when they might have been acquitted if they would have persevered in their former renunciation, they declared themselves Christians, and accordingly were put to death, some children of perdition excepted. One *Alexander*, a native of Phrygia, and a physician, *a Christian devout, and well fortified*, having cited them before the tribunal to assert their faith with all stedfastness, and thereby incensed their adversaries, who resented nothing so heinously as after-confessions from the mouths of lapsers, was examined by the prefect, and *assuring him he was a Christian, suffered along with Attalus now mentioned.*" It can scarcely admit of a doubt in any candid mind, that this is the very Alexander whose monumental record is preserved in the catacombs accompanied by the Christian emblems, and thus we get at its exact date, the sixteenth year of Antoninus II., i.e. A.D. 176, when Eleutherus was Bishop of

the Christian monogram, or the legend ARVIRI, having been, as I have already suggested, that of the British king Arviragus, and so confirming the tradition of our chroniclers, who vouch for his conversion. He was living under the Emperor Claudius, and Juvenal represents him as still living under Domitian,—

> "Regem aliquem capies aut de temone Britanno
> Excidet Arviragus[r],"—

which is perfectly consistent with the tradition of our chroniclers, who say that he reigned forty-four years, and also consistent with classical chronology. Claudius's expedition to Britain was in A.D. 43, Domitian began to reign A.D. 81.

The reader is requested to excuse this long digression on the subject of the cross, but it is important as shewing the chain of circumstances and connection of religious ideas and train of thought, which paved the way with our British ancestors for the acceptance of the Gospel; and while condemning, as every true Christian must do, every shape and form of false worship, nevertheless the writer must be pardoned if, considering all the facts which he has been enabled to collect and put together, he draws the conclusion that the British form of it could not have been of that very debased and degraded kind which some modern writers have represented it, when it undoubtedly led to the reception of

[r] Satire v.

Rome, the very bishop in whose time Lucius, the British king, is said to have been converted to the Christian faith. It is very important to remark these dates and incidents as shewing that there is nothing inconsistent in our assigning so early a date to the Christian emblems discovered at Chedworth.

the Gospel[s] at an earlier period nationally than any other people upon earth had accepted it; for the evidence is very strong, even our opponents being our judges, that the Christian religion was embraced in Britain even before it was acknowledged nationally in Rome. It was upon this principle that the claim was asserted over and over again in councils and general assemblies of the Church for precedence for the British representative bishops upon those very grounds, our earlier conversion to the faith[t]. And whether Arviragus or Lucius were the first Christian king, whichever it may have been, he was the first Christian king in the world, and this is admitted not only by Englishmen, who may have some little national pride in advancing such claims, but by Baronius, Cressy, the Centuriators of Magdeburg, and others, both Roman Catholics and foreign Protestants, who could have no interest in fostering an absurd British tradition if it had no ground of truth in it.

On the whole, we have every reason to believe that whatever were the errors and imperfections of the Druidical religion, its substratum was such as to lead to a ready acceptance of the doctrines of Christianity. May it be our earnest endeavour to hand it down to posterity incorrupt and undiluted, without returning to materialism or scepticism. May we acknowledge the saving powers of a religion built up upon the foun-

[s] Eusebius, Theodoret, Chrysostom, Origen, Jerome, Athanasius, Tertullian, Socrates Scholasticus, and Sozomen speak of the early conversion of the Britons to the Christian faith.

[t] See Archbishop Usher, *Brit. Eccles. Antiq.*, Dublin edition, 1639, c. i. p. 23.

dation which alone standeth sure, upon the Rock of Ages; and however much, under a purer light, we may be shocked at the errors of our British ancestors, it is impossible not to consent to the statement of Julius Cæsar, that the whole Celtic nation was "thoroughly devoted to religion," such as they knew it,—a testimony corroborated by every research, which may be taken as in the highest degree honourable to the memory of that ancient race; while the very views which they entertained nationally of the immortality of the soul (views evidently not shared by those who related this fact, or not shared to the same degree, or it would scarcely have been a matter of such importance as to call for especial notice) prepared them the more readily for the reception of the Gospel in a manner altogether different to other nations who were more thoroughly imbued with idolatry, and more decidedly given to materialism, with fewer or no ideas of a spiritual religion. It required only the directing Spirit to guide them into all truth.

May our nation, which was one of the first to come out of heathen darkness and to embrace Christianity, always hold fast the profession of her faith without wavering against all the shocks which its enemies may bring against it! May she continue to be a bright and shining light, the brighter from the darkness in which she was once involved!

CLARIOR E TENEBRIS.

APPENDIX I.

THE IDENTIFICATION OF LOCAL NAMES OF PLACES IN BRITAIN WITH THE MYTHOLOGY OF THE CELTO-BRITONS.

THE length of time that places retain their names, surviving even the changes of inhabitants, has been remarked by one of the Classic poets, and where those names have been given on any religious grounds, superstition or respect has caused their memory to be retained in a remarkable manner :—

> "campus ab illis
> Dicitur, æternumque tenet per sæcula nomen."

Thus we find the primæval names given to places in this country in its aboriginal language, cropping out under all changes of its inhabitants. Under all variations of spelling the original root phonetically appears, sometimes more apparent when traced back from its present pronunciation through its Latin form, and sometimes through its Anglo-Saxon change[a]. As, be-

[a] As a proof that a mass of our names of places do not derive from the Saxon or Danish, we can shew from the Geography of Claudius Ptolemy, A.D. 120, and the "Itinerary" of Antoninus, A.D. *circa* 250, that many towns and villages bore the Celtic names merely Romanized by a Latin termination, whose Celtic character is traceable to the present day. Thus the Romans had converted the name of our now flourishing manufacturing metropolis from some such name as Man-chiun, (an association of מני, *Mene*, and כיון, *Chiun*,) into Man-cun-ium, long before the Saxons called it Manchester. Gloster was בלש, *Glös*, 'the shining, or fair city,' or 'city of shining,' before the Romans changed it into Glovum,

fore remarked, the names and attributes of divinity invariably, in early times, entered into the names of

or Glevum, and centuries before the Saxons made it into Gloucester. Cirencester was the Corin-ium of the Romans, but more anciently קרן, *Corin*, or *Gran*, 'the sun's town' of the Britons, before it became Corin-caester. Winchester was the Vin or Wyn, עין, of the Britons before the Romans made it into Vin-tonum, or Ven-ta Belgarum, or the Saxons turned it into Winchester. Alcester was called Al-auna by the Romans, from the British Alaun (אלאון), long before the Saxons made it into Alcester. Archenfield, in Herefordshire, was the British Urchen, changed by the Romans to Ariconium, ages before the Saxons added their termination of *feld*, or *field*, if indeed *feld* be not Celtic in its origin, as פלד, a Chaldee or Arabic word, signifying 'cutting as with a plough or scythe,' and so it would mean cultivated land, (see previous observations on cutting and cuttable material, wood, &c.) Ribchester, or Rig-chester, was Rhigodunum of the Romans, a Romanized Celtic name. Richborough, quasi Ritsborough, was the Ritupæ of the Romans. Ocon-yate was Uxacona before the Saxon *yate* was added, if it be Saxon, and not British, *Gaeh*, גאה, 'to lift up,' corresponding with the Indian *Gaut*. Penkridge did not owe its name to any idea of a Saxon ridge, but was the Pennocrucium of the Romans, long before latinized from Pen-cruach, or Ben-cruach, of the Britons. Bran-caster was no Saxon town, but the Branodunum of the Romans, having been the *dun*, or fort, of a British *bran*, or king. Brougham was Brocavum. Brough was Bracchium, long before the Saxons and Danes; and so we might go through the map of Roman Britain, shewing the British origin of names of places antecedent to either Roman or Saxon rule:—

Condate	Kinder-ton.
Olen-icum . . .	Ellen-borough.
Vin-ovia	V to B, Binchester.
Olic-ana	Ilk-ley.
Broc-avium . . .	Brough-ton.
Uric-onium . . .	Wrox-eter.
Dan-um	Don-caster.
Ver-atinum . . .	War-ington.
Lin-dune . . .	Lin-coln.
Ischalis	Il-chester, *quasi* Ishl-chester, corresponding with Ischl in Germany.
Brig-æ	Brough-ton.

individuals, kings, and peoples, so we trace them in the appellations of places, hills, rivers, and lakes. An attempt will be made in the following pages to shew that as in Chaldæa and Canaan, manifested in Scripture history, so in Britain, a vast majority of the names of places, rivers, &c., have had given them, and still retain through a variety of changes, the original groundwork of the origin of those names, and that a religious one. No doubt, that in a list of such length mistakes may occur; but when in a large proportion of them, such as in Al-grove, Ell-down, Hawling, Yell, Jersey, Guernsey, Orkney [b], Golcar, Matson, Mythe,

Isca	Es-ceter or Exeter.
Alone	Amble-side.
Taum	Taes-borough
Dor-novaria . . .	Dor-chester.
Cam-boricum . . .	Cam-bridge.

All of these, and hundreds more, were Celtic in their origin before the Romans or Saxons placed their feet on British soil.

[b] Orkneys, Jersey, Guernsey, and Alderney. The uninitiated are surprised to find that these two names are precisely the same, identical in the root of their formation, identical as to the causes and grounds for which these names were given. They both have the root of אוּר, pronounced indifferently *Aur*, *Or*, *Ar*, *Hur*, and in British *Gwawr*, and so *Jar* or *Jer* as in Jersey, or *Yar* as in Yarmouth. Orkney and Jersey are both אוּר, *Aur*, and אִי, *Ai*, *Ey*, 'the island or place of the rising sun.' The island of Aurigny (corrupted to Alderney) has the same radical value, and was the seat of the same worship—that of the rising sun;—Guernsey in the same manner, from the Celto-British *Gwawr*, and Guernesney, Monmouthshire. Yet there is no more reason to take exception to these derivations than in the case of Vescovo, Eveque, Bischoff, Bispo, Esgob, and Bishop, all of which mean the same thing, and have undoubtedly derived from the same root, *episcopus*.

In both Jersey and Guernsey were several cromlechs and tumuli, shewing the worship which was carried on there. The same may be said of the Orkneys, where stone circles and ore-stones abound, in Latin and Greek called the *Or-cades*.

"In Orkney there are two temples, believed from tradition to be the

Senhampton, Crichstone, La Crocq, Bunhill, Toot-hill, Shere, and others innumerable, relics of the British worship are found in still existing tumuli, cromlechs, ore-stones, and intrenchments, there is little room to question the nationality of the peoples by whom, and the reasons why those names were given. It must be admitted that in this list many of the names derive not directly, but indirectly, from the divinities and from their attributes and peculiarities; nevertheless, the fact of their adoption proves the existence of the worship indicated by them, since it is hardly probable that such names would have been chosen, had not that worship been prevalent among the people who adopted them. We are not in the habit now-a-days of calling villages and places of our own creation after Baal, Meni, Apollo, Chiun, Moloch, Crock, Teutates, or any of these deities. I have, for the most part, selected only such names as include the name of the divinity or its attribute in the prefix; had I included all those which appear to embrace it in some shape or other, the list would have been swelled to an enormous extent.

I think there are good grounds for supposing that the great majority of the names of places in Britain were given by its earliest occupants, phonetically handed down and but little altered except by the introduction of writing and spelling, which has done more to change the original word than anything else, but has seldom quite succeeded, so far at least as to prevent the name from being traced back to its original etymon.

The aborigines, then, of this country, it may be pre-

temples of the sun and moon."—*Toland, quoted by Bowles, Hermes*, p. 83.

In Guernsey we have the cromlech of Du Tus, (*Dhu Toots*, 'the divine Teutates.')

sumed, gave the first local names; and these we find for the most part to have reference to the Deity, and the forms and attributes of the gods under the different names and shapes which were applied to them, originating in some form, appearance, benefit, or injury arising from them to mankind.

Doubtless many of the names of places will be traced by Anglo-Saxon etymologists to an Anglo-Saxon source, but this again has frequently to be traced back to a more remote origin; the Sacæ and the Cymri having had much in common in the construction of their language and religion.

Although without doubt the Saxons added many new local names, yet they probably retained the names which they found here, with some little alteration.

The Romans appear generally to have retained the aboriginal names, simply giving them a Latin termination, such as Camulodunum, Mancunium, Verolamium, Venta Belgarum, Glevum, &c. We comparatively seldom find names of places in Britain thoroughly Roman in their origin. Indeed colonists and conquerors, for the most part, while introducing a few names from their mother country, leave the aboriginal names which they have found in the countries they have colonized. In America the Saskatchwehan and Winnepeg, Rapidan, Rapahannock, and Alibama, even when varied have not been displaced by modern names [c].

[c] To those who are interested in ethnology, it may not be an uninteresting enquiry whether the name of the river and State of Alibama, in America, may not shew the descent of the "Red man." "Esau," i.e. Edom, the Red man, (says Josephus, "Antiq. Jews," l. 1,) "took two wives, Ada, the daughter of Edom, and *Alibama*, the daughter of Esebion." With little difference this is confirmed by our Scriptures, Gen. xxxvi. 2, where the latter is called Aholibamah.

COMPARISON OF THE CELTO-BRITISH PLANETARY WORSHIP WITH THAT OF CHALDÆA, ASSYRIA, AND BABYLON, REMAINING IN THE NAMES OF PLACES IN GREAT BRITAIN.

As the sun אל, *Al;*
Phœnician, *Hal;* Greek, *Ηλιος*, Babylonian, *Il;* Celto-British, *Heaul.*

The French *Sol-eil* seems to have combined סל, *Sal,* (which see hereafter) and אל, *Hal,* &c., to be a repetition of the power, which is far from uncommon.

The sun in British was also called Heilyn and Aladur.

"It has asserted the praise of *Heilyn,* the mysterious impeller of the sky [d]."

"*Il* was the guardian deity of the primitive Babylon [e]."

"All Celtic nations," says Mallet [f], "have been accustomed to the worship of the sun; either as distinguished from Thor, or considered as his symbol. It was a custom that everywhere prevailed in ancient times to celebrate a feast at the winter solstice, by which men testified their joy at seeing this great luminary return again to this part of the heavens. This was the greatest solemnity of the year. They called it, in many places, Yole or Yuul, from the word *Hiaul* and *Houl,* which even at this day signifies the SUN in the languages of Bas-Brétagne and Cornwall." Christmas-tide still continues to be called Yule in many places, and all observances and names connected with

[d] Davies' "British Druids," p. 162.
[e] Rawlinson's "Herodotus," Essay x. vol. i. p. 589.
[f] Northern Antiquities, vol. ii. p. 68.

it seem to take their origin from this etymon. Christmas 'ale,' according to Douce and Junius, is derived from this root. "Ol, cerevisium denotat, et metonymicè convivium." Holly I have before shewn to have its etymon from *Heaul*, 'to hallow, to deem sacred;' also from אל, *Hal*, 'God.' Holy from the same origin, *Heil-ig*, German, אלה, *Ale*, 'to swear, to call on the name of God.' Possibly also the English words 'all' and 'whole' may have the same etymon, conveying the idea of perfection. So also the word 'heal' has the same derivation. Apollo and Æsculapius were identical: Apheaulon is the 'healing, whole-making God.'

The name seems to enter into places in Britain commencing with the prefix of *Al, All, Ail, Ayl, El, Hal, Hail, Hayl, Hol, Haul, Hawl, Hull, Ul, Wol, Yol, Yel, Youl.* As Al-bury, Al-bourne, Al-cester (the Alauna of the Romans, combining אל and און), Al-by, Al-thorp, Al-ton, All-ington, All-erton, Alva, Al-ford, All-onby, Al-sop, Al-mer, Ayl-berton, Ayles-bear, Ayles-bury, Ayles-by, Ayles-ford, Ayl-ton, Ayl-mer, Ayles-gate, Aylesham, Al-grove[g], Al-cotts (Al and Coed, the same as Algrove), El-berton, El-ford, El-ing, Ell-a, Ell-el, Ell-aston, El-more, Elsdon, Elsfield, Elsham, El-son, El-stead, Elton, El-sing, Elston, El-stow, Els-tree, Elswick, Elsworth, Elworthy, El-y, El-don, El-den, El-down, El-vaston, Ell-enborough (the Olenacum of the Romans), El-der Valley, אל אדור, *Al-adur*[h], Il-am, Il-ford, Ilkley (the Ol-icana of the Romans),

[g] It is interesting, with our knowledge of the grove-worship of the Britons, to observe how many names of places still retain the name of grove in connection with a prefix relating to the sun and planet-worship.

[h] Wilts, "British Remains."

Il-minster, Il-ton, Ilsley, Hal-es, Halam, Hallen, Hallam, Halsall, Hal-ton, Halstone, Hal-well, Halsham, Hales Owen, Hailes, Hailsham, Hail, Healing, Hailey, Hawling, Hawley, Healey, Hewelsfield, Helston (Cornwall, Druidical customs still remaining at), Hol-brook, Hol-cutt, Holgate, Hollyn[i], Holl-beck, Holcombe, Hol-ford, Hol-beach, Holberton, Hollingbourn, Hollins (Westmoreland tumulus), Hollington, Hulleys (Yorkshire British village), Hell-stone (Dorset cromlech), Helen (Brittany, large tumuli), Ullen, Ul-ceby, Ul-ting, Ul-combe, Yol-grove, Ullingswick, Hereford, in which are several places called Hoarstone, אור, Yell, Yelters, &c., Worcestershire, Yelverton, Yelvertoft, Yel-dham (2), Yelden, Yeal-and, Yelling, Yelford, Youl-grave[j].

As אור, *Aur*[k],

'the rising sun, Aurora, light[l].'

Gwawr, Celto-British. *Aŵr*, *Aür*, Mendæan. Also

[i] Halwân, or Halwyn, is incontrovertibly Babylonian. (See Rawlinson's Essay x. on Herodotus.)

[j] Youl-grave, 'the grove of *Heaul*;' Har-grove, 'the grove of *Aur*,' &c.

[k] "מאור, *Maur*, Luminare, luminis receptaculum, &c. 'Quando jungitur Soli significat lunam.' (Ps. lxxiv. 16.) The Hebrew *Maor* or *Maur* is probably a lightsome body, as is the sun, moon, stars, Gen. i. 14, 15, and may have been meant for the moon as the Chaldee translates it, for the sun next followeth." (Ainsw., *in loc.*; Leigh's *Critica Sacra*, p. 5.) From this came probably our word mor-ning, and the Dutch and German *Morgen*. "Additâ mentione Lunæ, Sol, fons lucis; unde et Apollo Orus dicitur, vel Horus." (Ib., p. 6.)

This seems quite to coincide with the views of the Cambrian poets, who record that the presidency of Saturn was called Cadair, (qy. אור גד,) and also Cibdar, the Mystic, and he had a son called Elmur, 'the fixed, or established spirit,' ranked as one of the sovereign Bulls. (See Davies' "Druids," pp. 199, 200.) *El-maur*, 'the great-god.'

[l] See Genesis i. 5.

Awyr is 'the sky' in the British language, 'the path of the sun [m].'

Aur-an, the god Ur; *Οὐρανός*, Greek. *Οὔριος*, cognomen Jovis [n].

"The fire, the fire, whispers Gwawr [o]."

"Aïr or Aür, well-known gods of the Mendæan Pantheon, who presided over the firmament;"—"the god Ur [p]."

Exhibited perhaps in names with the prefix of *Ar*, *Aur*, *Awre*, *Guer*, *Gar*, *Har*, *Hur*, *Ir*, *Jer*, *Jour*, *Ur*, *Ver*, *War*, *Wor*, *Wro*, *Yor*, as Ar-ley, Areley, Arbor-Lowe, Ar-den, Awre, Air-ley, Arran (cromlech), Harden, Har-wood, Har-grove, Har-borne, Har-bury, Har-by, Har-borough, Har-bridge, Har-by, Har-field, Har-ling, Har-low, Har-ford, Har-stone, Har-gate, Har-well, Har-wick, Har-worth, Hor-field, Hor-ley, Hor-bury, Horsell, Horsley, Hur-ley, Hur-sley, Ur-cot, Hur-cot, Jersey [q], Guern-sey, Gwernney, Ir-by (Arbeia of the Romans), Ire-by, Jer-by (Arbeia of the Romans), Ore, Or-by, Or-ford, Or-leton, Or-ton, Or-sett, Orkneys, Ur-y, Ur-swick, Veru-lam (Urolamium of the Romans), Warwick (Erewick or Urwick), Warsash, Worcester

[m] See note on Aiar in the Sabæan system in Rawlinson's "Herod.," vol. i. p. 608, note.

[n] Jablonsky on the Lycaonian language in *Steph. Thesaur.*, Valpy, vol. i. p. cxxxix.

[o] Taliesin in Davies' "Druids," p. 533.

[p] Rawlinson's "Herodotus," Essay x., p. 606.

[q] Jersey was a great place for Baal-worship. At one time no less than fifty cromlechs existed in the island. The island possibly had its name from its sun-worship: אור, *Aur*, i.e. Gallicè, *Jour*; *Aur-aur* is 'Aurora, the rising sun;'—Jersey *quasi* Joursey, 'the island of the rising sun.' *Ey*, אי, is 'a district or province;' also 'an island.' אי is also an attribute of the female power of the sun in the Babylonian mythology, and is identical with *Gula* and *Annuit*. (See Rawlinson's "Herodotus," vol. i.)

(Guarangon of the Britons), Worley, Yar-row, Yarmouth, Yar-borough, Cher-bourg, Yardley, Yarn-hills, Wrotham, Ur-cot, Whorwell.

Guer, as Guernsey (Island), (compare with Gwernesney in Monmouth); Guernafield.

Gar, as Gar-forth, Gar-boldisham (comp. of *Aur*, *Baal*, *Ish*, *Ham*), Gar-grave, Garrigill, Garsdale, Garsdon, Garsington, Garstang, Garston, Gar-thorp, Gar-ton, Gar-weston, Gar-way, Gresford, Gwersylt, Gresham[r].

As *On*, 'the sun,'

אוֹר, *Aun*, Hebrew; *Anu*, Assyrian; *Anna*, Babylonian; *On*, Celto-British; *On*, Egyptian; *Ὼν*, Greek.

"Even the sovereign *On*, the ancient, the generous feeder[s]."

"*Ana* signified 'the god,' *κατ' ἐξοχήν*, and was no doubt in use among the primitive Babylonians from the very earliest times[t]."

"*Anu* is the old *Anu*, the original chief, the father of the gods;"—"appears to answer to Pluto[u]."

Joseph married the daughter of "Potipherah, priest of *On*[x]."

Ὼν δέ ἐστι κατ' αὐτοὺς ὁ Ἥλιος: '*On* is with them "the sun[y]."'

It seems to come out in names of places having the prefix of *An*[z], *Aun*, *Aven*[a], *Awn*, *Han*, *Hon*, *Hun*, *On*,

[r] One might have questioned the insertion of names commencing with *Gre*, but when one finds Gwer-sylt (Gwawr-sylt), a hamlet of Gresford, all hesitation vanishes.

[s] Taliesin in Davies' "British Druids," p. 527.

[t] Rawlinson's "Herodotus," Essay x., vol. i. p. 591. [u] Idem.

[x] Gen. xli. [y] Cyril, Patriarch of Alexandria.

[z] Hence probably the Latin word *an-nus*, 'a year,' from the annual solar revolution.

[a] That *Aven* and *On* were the same, is shewn by the Greek translation

Yan, En, as An-stey, An-ston, Anslow, An-coats, An-caster, (Caer-An), An-croft, An-ford, An-wick, An-erley, An-dle, Avon (numerous), Aven-ing, Av-ing-ton, Aven-bury (Herefordshire British encampment), Aunsley, Awn-ley, An-crum, An-nan, An-worth, An-nat, An-gus, Han-well, Han-bury, Han-worth, Han-ford, Han-ley, Han-ham, Hon-ily, Hon-ing, Hon-ister, Hon-ington, Hon-iton, Hon-ley, Hounslow, Hun-worth, Hun-ton, Hun-don, On-cote (the grove of On), On-can, On-gar, On-bury, Yanesbury, Yanworth (anciently Sinworth), Enstone (Oxon., cromlech). The Isle of Arran seems to be the association of אור and אן, *Ar* and *An*. A cromlech in the midst of a circle of stones at Arran indicates the solar worship.

As *Bel*, בעל,
Baal[b], Hebrew; *Bil*, Assyrian; *Bal*, Phœnician; *Belus*, Babylonian; *Bel* or *Vel*, Celto-British.

of Beth-aven as 'the house of On.' (See Pocock's Works, vol. ii. p. 193.) But Beth-el and Beth-aven were the same, so that we may conclude that *El, Aven,* and *On,* all meant the same thing. Heliopolis was at different periods called Ain, Aven, and On. (See Bryant, vol. vi. p. 65.) As it has been shewn that our word Morning and the German *Morgen,* come from the root מאור, *Maur,* 'the receptacle of light,' so possibly our word Evening, Dutch *Avond,* and German *Abend,* may represent אן, *Aven,* as the declining sun.

[b] Baal was originally the name of the god of all power and might, and names having that root and phonetic power were applied as indicative of power, strength, force, and beauty: thus the bull, as an animal of strength and symmetry, is called from Bel or Baal (the lord and king of animals), and so a king or lord was Baal, as exercising power under God. Kings were represented as men with the head of a bull; hence the fabled Minotaur. Hence, too, the word *Bellus* in Latin for 'pretty' and 'handsome,' thence French *Bel,* Italian and Spanish *Bello.* So from the strength exercised in battle, war was called *bellum.* Forts and fortified towns were in Gaelic called *Bal* from the same circumstance, and therefore, while some of the places mentioned in the list as derived from

"There can be little doubt that in his character and position he answers to the great Father Jupiter of the Romans; and it is equally certain that the primary element of his name is *Bil*, 'the Lord [c].'"

"As the solar divinity and god of light, he was the *Beli*, or Apollo," of the Britons. "As king of heaven, he was their Jupiter [d]."

It seems to enter into names of places having the prefix of *Bal*, *Bel*, *Bail*, *Bol*, *Bil*, *Boll*, *Bowl*, *Bayl*, *Beel*, *Bul*, as Bal-dhu [e], Bala, Bal-by, Bal-don Toot [f], Bal-comb, Bal-ham, Bal-shal, Bal-scot, Balsham, Bal-derton, Baldwin [g] (Gloucestershire British camp) Bail-don [h], Bayl-ham, Bel-haugh, Bel-champ, Bel-ford, Bel-grave, Bel-halwell, Belton, Belstone, Belas-Knap, Bel-broughton, Bello, Bol-don, Boll-inbrook, Bole, Bol-ney, Bolsover, Bol-stone, Bolas, Bol-ventnor, Bowlsdon, Bolatre, Beel-ey, Beelsby, Bel-hus, Bul-phan, Bulling-

Bal or *Bel*, may have received their etymon through a secondary channel, nevertheless the root is the same. Things expressive of rotundity of form and motion, being the shape of the sun and moon, a figure the most compact, took their name from the same root as a ball—as round as a ball; so dancing round and round, dancing being originally a circular motion, was a ball; hence ballet, *ballare*. A bell, too, from the force and supposed circular form of its vibrations, the power of its sounds, capable of reaching to a great distance, has its name from the same etymon. Bells were used in Baal-worship to call the worshippers together. To bellow, may also be derived from hence, to make a noise like the Bel-worshippers, or like a bull, their emblem.

Bal-mo-ral, *quasi* בעל-מאיר-אל, *Baal-maur-al*, 'the Lord the great sun-god,' 'the Lord of light.'

[c] Rawlinson's "Herodotus," Essay x., vol. i. p. 595.

[d] Davies' "British Druids," p. 126.

[e] *Bal-dhu*, 'the Lord God.'

[f] Here the names of Baal, בעל, *Don*, or אדון, *Adonai*, and *Teut*, טמ, *Teutates*, seem united in one.

[g] Bal-dwin, composed of *Baal* and *Win*. See further on, *Win*.

[h] *Quasi Bel-don*, בעל אדון, 'the Lord God.'

ton, Bul-wick, Bulley, Bul-cote, Bul-well, Bul-ness (Blato-bul-gium of the Romans), Bul-strode, Bul-ford[i], Bul-mer, Bala-sala, Bala-Hurry[k], and more than a hundred places in Scotland, Wales, and Ireland, having this prefix, to say nothing of those which have it as a termination or other component part.

As דאג, *Dag*, or *Dagh*,

'the god Dagon, or fish-god,' worshipped among the Philistines, called among the Greeks, by Apollodorus, *Ὦδάκων*. Is mentioned in Judges xv. 23; 1 Sam. v. 2, &c.; 1 Chron. x. 10, where it is said that the Philistines fastened up the head of King Saul in the temple of Dagon.

"It is past dispute," says Mr. Broughton[l], "that the gods of the Greeks and Latins came from the East, and particularly from the Phœnicians. It is very probable that Dagon and Neptune are one and the same deity."

"Bochart is of opinion that the god Dagon was Japhet, the third son of Noah; and that they gave him the dominion of the sea, because his lot, and that of his descendants, was the islands, peninsulas, and countries beyond the seas, that is, the continent of Europe; according to what Lactantius remarks, *Neptuno maritima omnia cum insulis obvenerunt*, that is, Neptune had for his share all the sea coasts, together with the islands.

"M. Jurieu adds, that probably Noah himself may be concealed under Dagon or Neptune, because the empire of the sea agrees perfectly well with him, who

[i] Druidical stones.

[k] *Quasi* בעל אור, *Bal-aur*, 'the Lord Aurora.'

[l] Broughton's *Bibliotheca Historica Sacra*, vol. i. p. 299.

floated several months on the waters of the Deluge, and who alone escaped from that flood which destroyed the rest of mankind."

It was the temple of Dagon which Samson pulled down when called to make sport for the Philistines.

It seems to come out in Daglingworth, Dag-enham, Docking, Dock-low, Dogmersfield, and connected with Baal as a terminal in Ballydaigh (Ireland), Bal-dock (Herts.), and Doagh (co. Antrim). The Romans doubtless found the worship of Dagon (Neptune) in Britain, which may in some degree account for the very numerous repetitions of the figure of that deity surrounded by fishes and maritime animals on the Roman and Romano-British pavements discovered in Britain.

As *Mené*, *Mone*, *Menu*, *Mein*, *Meon*, *Maen*.

מני, *Meni*, "the name under which the idolatrous Jews worshipped the material heavens [m]," and the sun.

"The whole of the Eastern nations worshipped either the sun or the moon-god under the name of Mein [n]."

The Chaldee Targum translates *Meni* as "the land of Armenia [o]."

The observance of Minnying-days in England is very ancient; the word is still retained in Lancashire — days of reminiscence: these seem to have been monthly in the mediæval Church in this country, but it is probable that these customs are of a much more ancient date.

Thus the ancient Britons, in worshipping Meni, probably retained the memory of their descent from Ar-

[m] Parkhurst, p. 385. [n] Montfaucon, vol. vi. p. 120.
[o] Parkhurst, p. 385.

menia. And a noted spot for their worship, the Mendip Hills, Somersetshire, may have its etymon either from מנדאף, *Mendap*, 'the fire of Meni,' מנדיף, *Mendip*, the name of Meni (or Armenia), or מנדף, *Men-ndip* [p], 'the hurrying away of Meni,' i.e. the setting sun; few places being more appropriate from their position for the worship of the setting-sun than the Mendip Hills, or יפה, 'beautiful,' the beautiful Meni; worshipped by the Celto-Britons as Myn-awg [q], and Man-on [r],—*Man-on*, 'the luminary;' corresponding with the worship of Menu in India, identified by Faber with Noah.

The root seems to enter the names of the following places having the prefix of *Meni*, *Mene*, *Men*, *Meon*, *Mean*, *Man*, *Main*, *Maen*, *Mon*, *Mine*, *Mun*, &c.[s] Menai, Man, Maen-clochog, Maen-turog, Main-stone, Manaccan, Man-aton, Man-avon, Man-by, Man-cetter, Man-chester (the Man-cun-ium of the Romans), Man-ea, Man-field, Mans-field, Man-ewden, Man-ton, Man-ston, Many-down (Hants.), Meon (East), Meon (West), Meonstoke, Meon-wood, Men-heniot, Mean-Ham, Meon-Hill, Mine-head, Min-stead, Min-ting, Mine-ty (2), Min-shull, Mona, Min-tern, Men-dip, Money-Ash [t], Money-tump [u],

[p] "The adjunct of Ip," says Rawlinson's "Herodotus," vol. i. p. 622, "is explained in the vocabularies to mean 'a name.' Ip, however, was a god in his own person, and perhaps associated with Meni, as we often find to be the case."

[q] Taliesin's Poem *Kadair Teynn On*, quoted by Davies, "British Druids," pp. 529, 530. [r] Ibid., p. 583.

[s] It is true that *Maen* means 'a stone' in ancient British, but we have before seen the figurative connection of rocks and stones with sun-worship.

[t] Mon-ess and Mun-ess in Scotland, and Monyash in Derbyshire, seem both to derive from מנאש, *Meni-ash*, 'the fire of Meni.'

[u] At Money-Tump, Bisley, Gloucestershire, and Minning Lowe, Derbyshire, Minny Hill, Wilts., are British tumuli.

Mun-caster, Meend-Mains, Men-galay, Men-muir, Min-carlo, Minnow or Minny Hill[u], Minniboil, Minnie, Min-gary, Minen-gaff, Mon-agh, Monea-burgh, Mone-die, Mon-cur, Moness[t], Minning-Lowe[u], Moni-fieth, Moni-vald, Moni-mael, Mony-musk, Mony-cabbuck, Moon-zie, Mun-lochy, Mun-ess[t], Meinen-gwyr (Glamorganshire cromlech), Min-orea.

As *Mat*, *Math*, or *Mad*.

מת, Hebrew, *Μοὺθ*, Phœnician, corresponding with Pluto of the classical mythology,—"Quem Phœnices modò mortem, modò Plutonem appellant[v],"—and perhaps with Maut[x], or Venus, and Mâd of the Scriptures, Chil-mâd and Mâth of Taliesin's *Cad Godden* :—

"I was exorcised by Mâth before I became immortal."

"The Chil-mâd כלמד of Ezekiel," says Rawlinson, "was the fort of the god Mâd[y]." Matta is still the name of an Indian sun-idol. In Greek we find *Μῆτις*, 'counsel,' 'prudence,' 'intelligence,' an attribute of deity worshipped as deity itself:—"Pluto occulta consilia[z]."

It seems to enter into Mat-son[a], Mat-lock, Mathon[b], Math-ern, Math-ry, Mottis-stone, Mot-ley, Mottis-fort, Meeth, Met-field, Meth-ley, Mith-ian, Mattis-hall, Matting-ley, Maut-ley, Mat-fen, Meth-wold, Mettingham, Mett-on, Mitt-on, Mytt-on, Mythe, &c., Mythe-Toote or Tute, Moots-lowe, Mad-eley, Mad-hurst, Madley, Maddington, Madron, Madresfield, Madingley.

[v] Eusebius, *Prop. Evang.*, p. 38.

[x] For *Maut*, see Rawlinson's "Herodotus," vol. i. p. 540.

[y] It is not a little remarkable that a Gloucestershire family name should still retain the name of Chilmead.

[z] Cælius Augustus.

[a] Large tumulus on Matson Hill.

[b] In Domesday Book, Mathon is called Matma.

As *Win*, 'a fountain,'
'the fountain of light.'

עין; Hebrew, 'the eye, the eye of day, the sun; the eye of night, the moon,' corresponding with Ogyr-wen and Cerid-wen of Taliesin [c]. Also, Venus.

Olwen was among the Britons the great mother, the representative of the fecundity of nature [d]: as such a synonyme of Phra. Hence 'beauty' and 'fairness,' *Gwin*. And so Beltis, which was the same goddess, was the goddess of beauty and fairness, *Beauté*, French; 'Beauty,' English; *Belta*, Italian; *Beldad*, Spanish, &c.

This worship seems to have passed over into America, and to connect the American Indians also with the Chaldæan mythology.

Stone circles we find exist at Win-nepeg in North America [e].

It seems to enter as a prefix to names of places in Britain commencing with Ain and Ayn, as Ainderby, Ainstable, Ainsworth, Ain-tree, Ayn-hoe.

Also as *Win*, *Wim*, *Wyn*, *Wen*, *Oun*, &c. As Win-canton, Winchester, (the Bel-win or gwen of the Romans, latinized by them into Venta Belgarum, 'the eye of Baal,' the chief city of the Belgæ, or Baal-worshippers,) Win-grave, Win-thelbury (Wilts., camp), Wincot, Win-nal, Win-now, Win-ford, Wins-low, Winsley, Winborough, Win-ster, Winslow [f], Wind-low (tumulus, Derbyshire), Win-hill (ditto), Windon, Winston [f], Windmill Tump [f], Windmill Hill [f], Winthill,

[c] See Davies' "Druids," pp. 502, 503.

[d] Owen's "Camb. Biog.," p. 267.

[e] Hodgson's "Letters from North America," ii. 439.

[f] Tumuli at Winslow, Derbyshire, at Winston and Windmill Tump, Gloucestershire, and Windmill Hill, Wilts.

Winsgrave, Win-wick, Win-frith, Wing-field (i. e. Win-field), Win-son, Win-stead, Win-thorp, Win-ton, Wim-bish, Wim-bourne[g], Wims-wold, Winceby, Win-dle, Wimble-don[h] (*quasi* Win-bal-don, embracing the three names of Win, Baal, and Adon), Win-gerworth, Wen-dover, Win-hill, Wensbury, Wendesley, Wen-lock, Wyn-stay, Oundle, Wyn-dham, Wyndley, Wyn-gal, (עין-גל, Lincolnshire, associated *Win* and *Gal.*)

As *Chioun, Chun,* or *Cun:*

corresponding with כון, *Chiun,* the Syrian god associated with Moloch[i], the same as Astarte, Venus, and the moon, introduced to Egypt as Chen or Ken. Dav-Kina, as the Lady Kina, appears constantly on the Assyrian tablets as the wife of Hea, the Sun, the Lord of Heaven[k]. "Every god," says Rawlinson[l], "was associated with a goddess." It apparently enters as a prefix into names of places in Britain commencing with *Cen, Cun, Chin, Cown, Can, Con, Quen, Quein, Quin, Ken, Kein, Kim, Kem,* &c., as Can-iber, Conisbay, Can-na, Can-field, Can-ewden, Can-ford, Caun, Can-onby, Can-wick, Can-op, Can-nock, Chun (cromlech), Caen, Con-nington, Con-istone, Congleton (the Condate of the Romans, combining *Chiun* and *Ate*), Con-iscliff, Con-an, Con-ingsby, Con-way, Con-dicote, Chin-or (*quasi* כון אור), Ching-ford, Chin-ley, Northumberland, (*quasi* כון לאי,) Chin-nock, Quain-ton, Quein-ton, Quen-hill, Quen-don, Quan-tock, Quen-ington, Ken-cot, Ken-chester, Kendal (Kendal was the Con-cangii of the Romans, in which the etymon seems to come with double force), Kenn, Ken-net (Cyneta of the Romans), Ken-ington, Keinton (Wilts., several tumuli), Ken-

[g] Corrupted to Winterbourne. [h] British camp. [i] Amos v. 26.
[k] Rawlinson's "Herodotus," vol. i. p. 601. [l] Ibid., p. 589.

sington, Ken-sall, Ken-arth, Ken-ton, Kenvaur, Kenwyn, Kens-lowe (tumulus), Ken-muir, Ken-edar, Kingrove, Kin-craig, Kin-fauns, Kin-cary, Kin-ley (כן לאי, 'the place of Chiun,' Gloucestershire), Kin-loch, Kincaid, Kin-cardine, Kin-aird, Kin-eff, Kin-garth, Kinloss, Kin-tore, Kin-oul, Kin-ross, Kin-ellar, Kin-trae, Kin-traw, Kin-nel, Kin-ellar, Kington, or Kinton (in "Domesday," Chintune), Kim-bol-ton, (qy. the numbers of places in Gloucestershire called Kilkenny, in the Cotteswold hills *Kil-Chiun*, 'the temple of Chiun.')

Königen, the Queen of Heaven.

It is probable that some of these places may have derived their names from some Saxon queens; we would not therefore press this etymon too strongly.

I have endeavoured to avoid those which seem derived from St. Keyna, as Keynsham is said to be, though questionably so.

As a God. *Cohen*, sometimes written *Can* and *Kun*, meant 'a lord or prince.' This *Cun* is the Lord of Heaven. *Kun* was Apollo, *Κύννιος Ἀπόλλων*. Hercules and Neptune were also called *Kun*, and as *Conah*, 'a lord,' it is ascribed to Moses [m].

Chan is still 'a lord' in Oriental countries.

See an interesting mention of *Chiun*, *Chen*, and *Ken* in Sir Gardner Wilkinson's Essay I. in Rawlinson's "Herodotus," vol. ii. 547.

In Cun-Hu Hills, Lincolnshire, we seem to have the combination of *Chiun* and *Hoa*, or *Hu*.

As שנה, *Shene*,
(hence Anglicè 'to shine,') 'the sun.' "We cannot,"

[m] Bryant's "Analysis," vol. i. pp. 49, 50.

says Mr. Kennedy [n], "define שנה as applied to the sun without defining at the same time the tropical year."

The moon by the Assyrians was called Sin, and by the Mendæans, corresponding with the Babylonian *Hurki*, from אור [o].

Sin was the god of good fortune, expressed according to different phonetic powers, as *Sin, Shin, San, Shan, Son, Shivan, Zan, Zaen, Zoan,* called by the Romans *Sancus.*

> "Pars Sancum voce canebant
> Auctorem gentis [p]."

Senn-on signifies 'cœlestis sol.' It enters into names of places, such as Sheen, Seend, Send, Senewar, Senwick, Sheinton, Shen-field, Shen-ington, Shene, Shenley, Shen-stone, Sennen, Senn-icots, Seven-hampton, Shinfield, Shin-gay, Shingham, Shincliff, Shen-borough, Sunborough, Sinnington, Sunning, Sonning, Sundon, Swindon, Sunbury, Sunningwell, Senworth, Sunart.

As *Apollo*,

from עפל, 'to be elevated,' or עפ, 'to vibrate, or coruscate,' as the sun, עיפה [q].

Hence *Opal*, the fire-stone or burning gem, was probably the "Oculus Beli" of Pliny:—"Beli oculus albicans pupillam pingit nigram è medio aureo fulgore lucentem."

As shewn in the case of חתה, *Hete*, that the sun was held to be a good divinity as long as it produced fertile seasons, so was it a divinity of mischief whenever it acted otherwise. Here again, under the term of *Apheaulen*, it is all health as long as it acts favourably,

[n] Scripture Chronology, p. 37. [o] See Rawlinson's "Herodotus," vol. i. p. 614. [p] Silius Italicus. [q] Amos iv. 13.

but it is *Appalling* as soon as it ceases to be healthful. So our ancient poet Lidgate,—

"To make his power to appallen and to fayle."

So *palleo* in Latin, 'to grow pale from want of health,' and the French *appalir;* probably also the Greek *ἀπόλλυμι* and *ἀπολλύω*, 'to destroy,' may have a similar derivation.

Apheaul, Celtic, possibly אפאל, *Apol, Opal, Hopl*, seems to enter into names such as Able-ton, Apley, Appleby, Appledore, Appledurcomb, Appleford, Appleshaw, Apple-ton, Applethwaite, Ablington[r], Ipley, Ipple-pen, Uplowman, Pol-ton[s], Pol-whele, Poul-ton, Pol-brook, Polstead, Polesworth, Polperro, Pol-maugar, Polmean, Polgooth, Polvillam, Polruan, Polduh (the divine Apollo), Poldice, Polrode, Polcloath, Polgaver, Polamounter, Polmark, Polsmenow, Pol-yfont, Pol-horum, Polruddan, Polscoe, Polsew, Polshea, Poltaire, Polrethan, Pool, Pwll, Polebrook, Poling, Polling-ton[r], Pol-stead, Poul-shot, Pul-borough, Pul-ford, Pul-ham, Poltimore.

As *Don*, דן, and אדן, *Adon*.

Dan, 'a Ruler, Lord, Judge.' Celtic, *Adon*, 'a Judge.'

"A Phœnicibus et Arabibus etiam Sol cultus et vocatur Adon, sive Adonis sive Adoneus[t]."

דן[u] as a noun, with a formative א. אדון, 'a ruler, di-

[r] Abling-ton, Pollington, the townships of Apollo. At Ablington, Gloucestershire, is a splendid long-barrow, now about to be opened, on the property of Richard Coxwell-Rogers, Esq. There are other long-barrows in the immediate vicinity. (See note at end of Appendix I.)

[s] Tumulus at Polton. Pol was an abbreviation for Apollo, and was used commonly as an expletive adjuration by the heathen, as Pol, Ædipol, &c.

[t] Lucian, *De Diâ Syria.*

[u] Parkhurst, under דן. Hence *Dominus—Don*, 'a Lord.'

rector, lord,' from which Adonis. Macrobius says Adonis was undoubtedly the sun, and many other writers are of the same opinion; and so he explains the fable of Adonis's descent into hell, and Venus's (i.e. general nature) weeping on that account, (which is the same as the women weeping for Thammuz[x], who according to Jerome is identical with Adonis). Nature's weeping on that account would explain the sun's passing through the winter months, the sun's entering into the northern signs, and so returning to the northern hemisphere; and the fiction of Adonis being killed by the boar, means the diminution of the sun's light in winter.

Adonis, 'the sun.' Adonai was one of the names of the true God, until perverted by idolaters; so also was Baal and Shaddai. Enters probably into Addington, Adenburgh, Dan-by, Doncaster (Caer Don), Doning-ton, Donyatt, Donisthorpe, Dun-ham, Dun-head, Dunington, Dunsby, Dunston, Dunsford, Dunton, Dunwich, Dunsbourn, Dun-mow, Dunstable, Dun-odeer, Dunichen, Dunotter, Dunraven, Dundee, Duniwald, Dun-ley.

As *Gran*,

from גרה, 'to move,' גרר, 'intenseness of action, agitation;' *γαργαίρω*, 'to vibrate, to excite, to lift up;' or perhaps it may better derive from קרן, *Keren*, 'to shoot forth, as rays of light'—hence *κεραυνὸς*, 'lightning.'

Apollo is called *Καρνεῖος*[y], and קרן is a horn, from its

[x] Ezek. viii. 14.

[y] The Greeks adopted *Καρνεῖος* as a name for Apollo, "but," says Rawlinson, ("Herod.," book vii. 206, vol. iv. p. 175, note,) "the origin and meaning of the word Carneius was unknown to them, as appears from the various explanations of Pausanias and others."

Ashteroth-Karneim is one of the earliest names of places in Scrip-

shooting forth—hence *Cornu*, Latin. Moses, like Apollo, is represented with horns of light shooting forth from his brow. Among Gruter's inscriptions is one found at Musselburgh, in Scotland, APOLLINI GRANNO.

The Apollo Grannus of the Britons was he, probably, who presided over the harvest, and that particular part of its operations the threshing, from גרן, *Gran*, a threshing-floor, so called.

"The circumstance of the threshing-floors being exposed to the agitation of the wind seems to be the principal reason of its Hebrew name, גרן, which may further be illustrated by the direction which Hesiod gives his husbandmen, to thrash his corn χῶρῳ ἐν ἐναεῖ, 'in a place well exposed to the wind[z].'

The Celto-Britons worshipped him as Grannaux,—

"Eidiol felt the heat of the splendid Grannaux;"

and also as Granwyn,—

"Ac eryr, uch wybr, allwybr Gränwyn[a]."

It seems to enter names such as the following:—Gran-by, Gran-chester (Caer Gwrant of the Britons), Gran-borough, Gran-tham, Grans-ton, Gransley, Gransden, Grans-more, Graned-Tor (Derbyshire), Cran-ford, Cran-bourn, Cran-field, Cranstone, Cran-brook, Cranham, Cran-wick, Cran-tock, Cran-well, Cran-ley, Crondall, Cron-were (קרן אור), Cran-more (כרן מאור).

ture, in Gen. xiv. 5. Ashteroth Karneim would mean the horned moon, or Astarte; she is called the abomination of the Zidonians.

It seems to enter into the name of Karnac or Carnac, that grand assemblage of Druidical stones in Brittany. And one of the ancient oracles applied to Apollo runs thus:—

"Εὐχεο Καρνιῷ τελέειν σέβας Ἀπόλλωνι."

(*Orac. Vet. Opsop.*, p. 41.)

[z] Parkhurst's "Heb. Lex.," p. 115. [a] Taliesin.

As *El-uk*, *Luk*, *Lug*,
'the sun, the God of fortune,' Eng. 'luck.' Qy. אלהג, 'the circulating sun.' See under הג, Parkhurst's Heb. Lex., pp. 182, 183. *Llug*, Celtic, 'light, dawn.'

"The sun was called *Λύκος*," says Macrobius[b]. "*ἀπὸ τοῦ Λύκου*, id est sole[c]." "Also *Λοξίας* and *Λύκιος*," says Lord Herbert.

Lycaon was the same as Apollo, *quasi* אלהגאון, *Alugaon*. The Lycean Jove[d] worshipped in Egypt was perhaps a corresponding divinity. The name seems to enter into Lux-or, in Egypt. The large British tumulus called Y-Lleche is described in Aubrey's *Monumenta Britannica*. Y-Leche in British meant '*the* stone,' Heb. לוח, *Lech*, like *Maen*, meaning 'stone;' but then it was the emblem of the sun, as will be seen in note k, p. 196. It is surprising how constantly we find tumuli at places commencing with this prefix. It seems to enter names commencing with *Lac*, *Lack*, *Loch*, *Luck*, *Luc*, *Lug*, *Lech*, *Leg*, *Lox*. As Lax-ey (Isle of Man, Druidical remains), Laceby, Lache, Lackington, Leckhampton*, Legsby, Lickhill, Leek, Lickey, Leckwith, Leck-hampsted, Leckonfield, Leck-ford, Lech-lade, Lug-bury*, Luckington*, Lugershall, Lucker, Luc-ton, Luccombe, Locksley, Lox-bear, Lockshore, Lox-wood, Ludg-van, Lowick, Luxborough, Luckley (Gloucestershire), Luxulyan. At Llech-yr-Ast*, in Cardiganshire, was a large tumulus with five cist-vaens.

As *Ash*, אש, 'the fire or light of daybreak,' usually called the Great Lord, the King of all the Gods.

[b] *Saturn.*, lib. i. c. 17. [c] See Bryant's "Analysis," vol. i. p. 96, &c.
[d] Herodotus, lib. iv. p. 203. * Tumuli.

"*Ees*, rendered *As* and *Is*," says Mr. Bryant[e], "like אש of the Hebrews, related to light and fire, and was one of the titles of the sun." So Asia is אשאי, 'a place burnt by the sun.' *Ash* is 'the Father of the Gods[f],' &c. Asshur, *quasi* אר אש, abbreviated into אש, where, as in the cuneiform inscriptions, the initial character stands for the whole word. The Samaritan text of Genesis uses Ashton for Asshur. Now there are no less than a hundred or a hundred and fifty places in England commencing with the prefix of Ash[g]. At least a dozen or two places are called simply Ash or Ashe, while no less than fifty places are called Aston or Ashton, independently of numerous hamlets and fields. Ashby is common here, and exists also in Babylonia as Asbi[h]. So numerous are the places with this prefix, that they may be omitted.

Ash-ton, Ash, Ashe, Ashby, &c., Ashelworth.

[e] Analysis of Ancient Mythology, vol. i. p. 31.

[f] See Rawlinson's "Herodotus," vol. i. p. 587, &c.

[g] Ashley, a very common name in England. אשלאי, *Ashlai*, is the place of groves, from אשל, *Ashel*, 'a grove, a sacred grove, an oak, a grove of oaks.' Hence an asylum. They derive probably from אש, *Ash*, 'fire,' from their combustible material. The sacred fires were kept up in the sacred groves, and the sacred groves furnished the material for the sacred fires. Ashel-worth, Gloucestershire (tumuli). Hence Ishl, in Germany, and many other places of similar etymon, and Islington in England, Haslingden, Slimbridge, Gloucestershire, formerly Haslingbrugh.

Hasle-ton, Hasel-den, in Gloucestershire, have this derivation, and not from the hazel-nuts, although this latter word may have had its etymon from the same idea, as we know that plants and trees among the Druids had their mythological and mystical names. The hazel-nut perhaps had its name from ripening by the heat of the sun; also Haseley, Haselbury, Haselor (אשלאר).

[h] See Rawlinson's "Herodotus," vol. i. p. 641.

As *Ra*, *Rao*, רוח, 'spirit[i];' רעה, 'an evil spirit.'

Re was among the eight great gods of the Egyptians: the sun, the father of many deities[k].

"The name of Re," says the author of the Essay on the Egyptian Gods in the above work (Sir Gardner Wilkinson), "is remarkable for its resemblance to the *Ouro*, 'light,' of the Coptic, and the *Aor* (אור) of the Hebrew, &c.

In Babylonia the first place among gods is given to Il or Ra.

"*Ra*," says Mr. Rawlinson[l], "is translated by *Il*, which, as Sanchoniathon says, is Ἶλος, and the same as *Κρόνος*, which is the אל, and the *Hal* of the Phœnicians."

Abn-Ra, or Aubn-Ra, according to the Babylonian Cylinders, was 'the champion of the gods.'

Rha-damanthus: one of Virgil's poetical judges of hell had doubtless this etymon for his name. The same may be assigned to Rhea, who was indifferently Cybele, Vesta, or the moon, the female impersonation of Rha, or Ra. "She was worshipped by the Cimmerians," says Lord Herbert[m], "as the great mother." Hence the Gaelic *Rhâg*, 'a prince, chief, or ruler, Indian Rajah;' and Irish-Gaelic, *Rac* and *Rae*, 'abundance;' as the sun, the prince and ruler of the day. "The sun to rule the day[n]." Anglicè, Ray; Latin, *Radius*.

Rè is 'a star, a planet, the sun, the moon,' a compound idea of vibration and roundness—a common combination of ideas in heathen mythology—from the root *Ro* and

[i] See Parkhurst, p. 645. [k] Rawlinson's "Herodotus," vol. ii. p. 290. [l] Ibid., vol. i. p. 598.
[m] *De Religione Gentilium*, p. 34. [n] Genesis i. 16—18.

Re, 'circularity.' ירח, *Iré*, is 'the moon' in Hebrew, and *Ré* is the same in Celtic, apparently entering into the names of Rao-tor [o], Ro-chester (Caer-Ro), Ro-cester (Staffordshire), Ro-by, Row-ton (Rutensium of the Romans), Ruislip, Ru-ston, Rye, Raw-cliffe, Raw-reth, Raw-marsh, Ry-dal, Ry-ton (3), Ry-ston, Rou-sham, Rough-ton, Roud-ham, Wrou-ghton, Roy-ton, Row-Urcot (Gloucestershire [p]), Row-barrow, Row-down (Wilts.), Row-ington, Rownham, Row-tor in Youl-grave, Rouslinch, Rounton, Row-ley, Row-botham, Ru-len, Ruston, Ruy-ton, Ry-arsh, Ry-burgh, Ru-shall, Ro-by Lowe (tumulus, Derbyshire), Wrag-by, Rug-by, Wraw-by, Wratling, Wra-xall, Wray, Wrays-bury, Wreay, Wressall, Wretton, Wrexham, Wre-tham, &c.

As *Lille*, ליל, *Lil*, and לילה, *Lilleh*, 'the evening or night[q];' the exact converse of אור, *Aur*, 'the morning-light,' *Aurora*, or 'daybreak.'

The Orphæan fragments say, "I will sing of the

[o] Tumulus at, in Derbyshire.

[p] Row-Ur-cot, Row-ur-Coed, רוה אור קד, 'the grove of Ra-Aur,' 'the divine spirit of the morning sun.'

[q] Genesis i. 5. English, Lull, Lull-a-by, from the lull of noise and labour at night. The ancients deified the night, and Orpheus reckons her as the most ancient of deities, and calls her "the mother of gods and men."

Lille corresponds with A-lill-at, the Alilta of the Phœnicians, and Mylitta. Allilat, the *noctiluca* of the Assyrians: "Quæ non alia est a Lunâ sive Diana. Lilith etiam dicta Judæis, quod ab eodem quo Halalath Arabum manat fonte a Lailah, לילה, nempe quod nox est, unde לילית, *Lilith*." (Selden, *De Diis Syriis*, p. 350. See *Ki-lili*, Rawlinson's "Herod.," vol. i. p. 641.) It may be suggested whether from *Lil-lith*, *Lethe* may not be derived, 'oblivion in sleep and death.' *Lily*, probably the *Llywy* of the Britons; see Davies' "Druids," pp. 197, 385. Proserpine was doubtless the same as *Lille*.

night, the generator of gods and men. Night the generator of all things."

The Egyptians considered night and darkness the first principle of all things.

Lille (France), Lilley (Herts.), Lil-bourne, Lil-ford, Lilles-hall, Lillingstone, Lillin-ton (several), Lil-stock, Little-ton (in Domesday, Lille-ton), Lullingston, Lullinton (several), Lul-worth (2), Lulsley, Lilley-horn (Gloucestershire), Lol-worth, Laleston, Lale-ham, &c., &c., Luttley (Worcestershire), Lulsley (id.)

As *Gad*, גד,

the name of a god among the idolaters. We find a place in Canaan called the tower of גד, Gad, or the temple of Gad[r], and another in the valley of Lebanon, as Baal-gad[s]; Gad and Meni are associated in Isa. lxv. 11, 12, "Ye are they that prepare a table for Gad, and that furnish a drink-offering to Meni."

Gad is translated 'a troop.' He is the god of troops, Mars. "Hebræum Gad proprie significat accinctum, sive procinctum scilicet militem vel exercitum: inde significat *Martem* militiæ Deum et præsidem: hinc rursum significat *fortunam;* nam Gentes credebant Martem præbere bonam fortunam, victoriam et spolia militibus[t]."

As war was the profession of a people struggling for existence, so Gad was the god *par excellence*, and hence the English name God, and German *Gott*, from גד; and so God and war are connected both in true and false worship. "The Lord God is a man of war: the Lord is His name[u];" "The battle is the Lord's[x];"

[r] Josh. xv. 37. [s] Ibid., xi. 17; xii. 7; xiii. 5.

[t] Cornel. à Lap. in Genesis xxx. 11, quoted in Leigh's *Critica Sacra*, p. 35. [u] Exod. xv. 3. [x] 1 Sam. xvii. 47.

"It is the Lord that teacheth my hands to war, and my fingers to fight[y]."

Godo was a deity among the Britons.

The British Cêd, or Ked, may be the female impersonation of the same divinity; she is supposed by some to be the equivalent of Ceres, and by others of Bellona. *Cædes*, 'slaughter,' in Latin, probably has the same etymon. There seems, at least, to be an affinity between God, Ked, and Cæd-es. Kets Coity House, in Kent, a name which has puzzled many, may be *Keds-Coed*, 'the grove of Ked or Gad.'

Baal-Gad, and Ares or Mars seem to have been associated by the Celto-Britons as one divinity under the title of Belatucadros, בעלדוגדהרס, *Bel-dhu-Gad-Ares*[z], and adopted by the Romans in Britain, or by the Romano-Britons: see inscriptions—

DEO MARTI
BELVTVCADRO
ET NVMINIB.

discovered at Brougham, Westmoreland; and

DEO
BLATVCAOR.

discovered in Cumberland, and recorded in the *Monumenta Historica Britannica*. The name of Gad appears to enter into the names of Gades and Gadeira, &c., among the ancients, and in Britain into Gatcombe (Gloucestershire, tumulus), Gads-by[a], Gaddesden (2), Gatton

[y] Ps. cxliv. 1.

[z] הרס, is 'the destroyer, or destruction.' חרס, is 'the solar orb,' Job ix. 7; Judges viii. 13.

[a] The termination *By* of so many British villages and townships, as well as of Oriental places, seems to derive from בי or בית, *Bith*, 'a house, a dwelling, a family place, a building, a village, a town;' in Celto-British, *Bath*, 'a hut or dwelling,' also 'a temple;' and those who

(*quasi* Gad-ton), Gadsden, Gadbourn (Wilts.), Gad-bury Camp (Somerset), Gadbury Camp (Herefordshire), Cadbury (Somerset), Gayton (Gad-ton), Gaut-by (6), Gedding, Geddington, Gad-bridge, Gat-combe, God-ington, Ged-ley, Ged-ney, Gid-ding (3), Gid-ley, Goad-by, God-al-ming[b], God-man-ston[c], God-man-chester[d], God-mer-sham, God-ney, Godley, Godshill, Godstone, God-stow, God-wick, Goodmersham, Goodshaw, Got-ham (tumulus, Derbyshire), Goad-hurst, &c.

Mr. Jabez Allies presumes that Gad may be derived from the Saxon Geata, who was the same as Woden, but this only shews that the Saxons worshipped the same divinity under a nearly corresponding name.

As *Mul*, מלה,

'to fill,' perhaps from "filling all things living with

desire to give it a Danish etymon must carry that again further back to a still remoter origin. Arbeia and Morbium, names of Roman stations in the north of England, were only Romanized British names which had received their terminations many centuries before the Danes set foot in Britain.

[b] Embracing, perhaps, as in the case of Bel-atu-cardos, the three divine attributes of *Gad-al-men*, גדאלמן.

[c] *Gad-men-is-tan*, 'the seat of the god Meni.' See observations on the association of Gad and Meni in the text, p. 117.

[d] God-man-chester—Caer Gad-men. See the association of *Gad* and *Meni* in Lowth's 'Isaiah.'

It is quite evident from the Roman and British remains here discovered that the place is of no Saxon or Danish origin, and therefore we may question whether it had such an etymon as has been attributed to it. It is hardly to be supposed that it had any allusion to the divine and human nature of our Lord, the God-man. Nor is the etymon of Guthrum, the Saxon chief, which has been assigned to it, much more satisfactory. The Gadmenthal in Switzerland, also a Celtic country, seems to be quite analogous to the Caer Gad-men of Huntingdonshire. It is surprising how in Switzerland we find the mythological names conveying the same ideas of worship as we have in Britain still clinging to names of places, as Melch-thal, the valley of Moloch, &c.

plenteousness." Mul and Multa were names of a Babylonian or Chaldæan god or goddess, equivalent to the Molis of Nicolaus, sometimes called Mylitta[e]. Belus and Beltis, Mul and Multa, may be considered as meaning "Lord and Lady;" perhaps the Lord the Sun and the Lady Moon.

It seems to enter into names beginning with Mal, Mol, Mull, Myl, as Mal-den, Mal-borough, Mal-ew, Maller-stang, Malling, Mall-wyd, Mal-pas, Mal-ton, Mul-ford, Mel-bury (3), Mel-don, Mel-idan, Mel-dreth, Mel-ine, Mell-ing, Mell-ion, Mell-is, Mell-or, Mells, Mel-than, Mel-plaish, Mel-ton (8), Melverley, Mol-sey, Mol-ash (*quasi* מלאש), Mol-ton, Molesworth, Molland, Mollington, Mull, Moulsford, Moulton, Moulsoe, Moulsham, Mul-barton, Mullion, My-lon, Myland, &c.; perhaps Win-mull Tump, Gloucestershire.

A vast addition might be made to the foregoing list if we were to admit names having the prefix of *Mil* and *Mill*, but knowing that doubtless many of these have had their origin in wind and water-mills, established at some period in those localities, we should hesitate to include them; nevertheless there are occasions when names with this prefix shew a connection with the divinities worshipped in Chaldæa, such as Givendale Millington, in Yorkshire, where Given is a recognised Babylonian deity.

"The true name of the planet Saturn," says Mr. Rawlinson[f], "instead of Kivan, may be Kiv or Giv, and this term may be connected both with Hercules on the one side and with the Bull on the other. Giv, in fact, is a strictly historical name." As Baal it signifies the sun. Thor and Ziv of the old Hebrew calendar

[e] See Rawlinson's "Herodotus," vol. i. p. 595. [f] Ibid., p. 621.

appear to correspond with Giv, and this latter, in conjunction with Mul, in Millington, seems to connect the two deities, as we constantly observe to be the case.

As *Giv*, *Gav*, *Kiv*, or *Ziph*, צפו, 'the north.' "Probably so named," says Parkhurst[g], "because to our northern hemisphere of the earth the sun appears to move from east to south and from south to west, and towards mid-day is at all times of the year southerly, whence the north side of a building, &c. is usually concealed or hidden from its direct rays, and is, as we express it, in the shade."

Baal Zephon probably derived its name on this account.

Gav, Giv, Kiv, Kev, Siv, Sev, seem to enter into Gainsborough (Gavensborough), Ganarew, Gan-ton, Givendales (2), Keven-leece, Keverne, Kiverton, Sevington, Sef-ton.

As *Thor*,

which was much the same as Baal. "The *Θούῤῥας*, or Thor, which represents," says Rawlinson, "the Assyrian Hercules, typified by the man-bull, is to be found in the tradition which it also preserves of the deified hero having been named *Ἄρης*, after the planet Mars[h]." It enters into many places in Britain as a prefix, as Thor-esby (2), Thoresway, Thorganby, Thor-

[g] p. 592.

[h] Apollo was called *Θυραῖος* and Tor-Tor. (See Herbert, *de Relig. Gentil.*, p. 127.) In the same way that the word *Baal* or *Bal* is used as 'a fort or fortress,' so *Thor* or *Tor* are taken for 'a tower of strength.' These figures are used in Scripture also with the same view: "The name of the Lord is a strong tower," (Prov. xviii. 10); "Thou hast been a strong tower from the enemy," (Psalm lxi. 3).

ington, Thorley, Thor-manby, Thor-nage, Throcking, Thur-caston, Thur-cross, Thur-garton (2), Thur-goland, Thur-laston, Thurlby, Thurley, Tur-ley, Thur-low, Thurlton, Thursby, Thursley, Thur-ston, Thur-ton, Thruxton, Tor-marton, Torrington, Tor-tington. In ancient charters, Churchdown, Gloucestershire, is called Churchdown *alias* Thors-down, which was probably the ancient name, as there appears a large tumulus there, probably consecrated to Thor, and the name was doubtless corrupted or changed to Churchdown after the church now existing was built there in mediæval times.

As *Hete*, חתה.

"Another title of the Sun," says Bryant[i], "was Ait and Aith, a term of which little notice has been taken, yet of great consequence in respect to etymology." It enters into the composition of the names of many places which were exposed to the sun, or where the sun was worshipped, as Æthiopia. Rhodes was anciently called Aith-raia[j]. Eth, or Aith-baal, was king of Sidon, father of Jezebel and her daughter Aith or Athaliah.

Under its Greek form of *αἰθήρ*, 'the air,' it was held by the heathen to be the "mind of God."

Νοῦς ἀψευδὴς βασιλήϊος ἄφθιτος αἰθὴρ[k].

Julius Firmian[l] says the Assyrians reckon the air the principal of the elements, and this they worship under an artificial image, and have consecrated it by the name of Juno, or the Virgin Venus.

"Ath was an Oriental term, which came from Babylonia and Chaldæa to Egypt, and from thence to Syria and Canaan[m]."

[i] Analysis, vol. i. p. 21.
[j] Pliny, *Nat. Hist.*, lib. v. c. 31.
[k] Eusebius.
[l] *De Errore Profanarum Religionum*, c. iv.
[m] Bryant, "Analysis," vol. i. p. 26.

Attis was the sun in Phrygia and Lydia, and, as we so frequently find, partook of the two genders,—"Geminam naturam [n]."

It seems to enter into the formation of the names of the following places:—Ayton, Eyton, Etton, Etwall, Ettingstal, Etherley, Hatherley, Heythrop, Heytesbury (tumuli), Hatfield (5), Hath-rop, Hat-ford, Hatley, Hat-ton, Haytor, Hat-cliffe, Hayt-on (3), Hethe, Heth-el (*quasi* אל חתה), Hethersett, Hetty Peglar's tump (tumulus), Yates-bury (tumuli).

As טט, *Tet*, *Teut*,

worshipped in Britain, according to Cæsar and Lucan, as Teutates. "Theuth, Toth, Taut, Taautes," says Bryant, "are the same title diversified." From Theuth the Greeks formed Θεὸς. Plato mentions him as Θεὐθ. Hs was looked upon as the first cultivator of the vine,

Πρῶτος Θὼθ ἐδάη δρεπάνην ἐπὶ βοτρὺν ἀγείρειν,

and is therefore identified (if he were not so in many other respects) with Noah. He is also identified with Mercury, and these two have the same attributes.

"Thoth," says Sir G. Wilkinson [o], "was the god of letters, and the moon, who corresponded with Mercury, being the intermediate agent between the gods and man." Now these are precisely the characteristics ascribed to Noah, who is deified as Menes, or the god Lunus, and Titan, or Tydain, the corresponding link between the ante- and post-diluvians, the communicator of God's messages to man, "a preacher of righteous-

[n] Montfaucon, vol. i. pp. 10, 11. "Dionysus sive Liber sexus habuit utrumque."—(Lord Herbert, *De Religione Gentilium.*)

[o] Note in Rawlinson's "Herod.," vol. ii. p. 114.

ness." This will appear more conclusive in the following article on Hoa, the teacher, instructor.

Mr. Jabez Allies, in his "Worcestershire Folk-lore," has an interesting article on Toot-hills and Teutates, pp. 232, 234, 235.

The Rev. W. Lisle Bowles wrote an interesting work on Teutates, or the *Hermes Britannicus*. His residence at Bremhill, in Wiltshire, was surrounded by relics of Toot-worship.

Noah was the last of the Titans, or γηγενὲες, 'earth-born-ones,' the primæval ante-diluvian race, and first of the post-diluvian. Divine honours seem to have been paid to him, and all the attributes of divinity assigned to him, as soon as men went astray from the true worship, which seems to have been very soon after their escape from the Ark.

He corresponds with the Tydain and Tad-awen, the Apollo of the Celtic Britons. Tad-awn would be Father-Apollo:—

"Bed Tidain Tad awen
Yg godir Bron aren[p]."

טיט, *Tit*, is 'mire, mud, clay:' so the Seventy translate it[q]. From this root is *Tethys* and *Thetis*, signifying 'chaotic mud.' The ancients thought that man was made of the clay of chaotic mud, when the waters of ocean retreated. *Tit*, טיט, and *Mot*, מטט, whence our British word 'mud,' mean the same thing. They were elevated into divinities by the Phœnicians under those names. "*Mot*," says Sanchoniathon, "was the mud or aqueous deposit from which the seeds of all nature, animal and vegetable, were produced by the heat of

[p] Davies' "Druids," pp. 193, 526.
[q] 2 Sam. xxii. 43; Isaiah xli. 25, &c.

the sun. In the hill of Mythe-Toots, Gloucestershire, we have the commemoration of the divinity under both ideas. The Greeks called Mot and Tit by the name of Ilus, which means mud, *ὑδατώδους μίξεως σῆψιν*, 'the corruption of watery mixture;' but Ilus was also Cronus:—

ὁ Ἶλος τουτ' ἐστὶν ὁ Κρόνος,

and Mot was the sun and moon, according to Sanchoniathon:—

καὶ ἐξέλαμψε Μὼτ ἥλιός τε καὶ σελήνη.

We gather from all this, that the heathen mind considered that the human race was produced by the action of the sun upon the chaotic mud, and each portion of the process was severally raised by them to a participation of divine honours.

The tumuli dedicated to Toots are innumerable. There are four or five in Gloucestershire only,—in the parish of Stroud, in Quedgeley, at the Mythe. Mythe-Toots seems to combine *Math*, *Mὸθ*, מת, and טט, *Teut.*

As a prefix it seems to enter the following names of places:—Tad-moor, Tad-caster (Caer Tad or Tat), Tatham, Taten-hill (Tootenhill), Tats-field, Tattershall (embracing Taut and Hal), Tattenhoe, Tatting-stone, Tat-worth, Tad-ington (Derbyshire, tumulus), Tatwell, (Lincoln, six oblong barrows), Tet-ington, Tetford, Thet-ford, Titney, Tetcott (Tootcoed, Tootsgrove), Tetney (Tootn-ey, Tootsplace), Teath, Tetworth, Tet-bury, Tet-hill, Tid, Tit-ford, Toots, Mythe Toot, Tich-field, Titswell, Titsey, Totness (Tooten-ash, the fire or altar of Toots), Tot-hill, Tottenham[r], Totten-hill, Totteridge, Tottington, Tot-ham, Tydd, Totnalls, Tooten-hill, Toddington, Tut-nal, Twt-hill (Carnarvonshire), and if it

[r] See Bowles, *Hermes Britannicus*, pp. 105, &c.

be synonymous with דד, *Did, Ded,* or *Dad,* as suggested by some etymologists, (undoubtedly טת, *Tith, Τιτθὴ,* and דד, mean the same thing,) then we have a larger list commencing with *Did, Ded, Dudd, Dod, Dad,* and *Dud,* such as Did-cot, Deddington, Doddington, Dudley, &c. than it would be worth while to insert.

As *Héa, Hoa, Hu.*

Qy. from חיה, *Hue,* 'the manifester, instructor, the teacher;' Chaldee, הוא, *Hoa,* 'to shew, to declare.' The presiding deity of the abyss or the great deep in the Babylonian mythology, answering to Neptune, or *Ποσειδῶν*; his important titles referring to the source of all knowledge and science; apparently the Oannes of Berosus, and Huan of Aneurin[s].

"And now the lofty leader Huan is about to ascend—the sovereign most glorious—the Lord of the British Isles." The *Hú gadarn* of the British poems, 'the deified patriarch,' corresponding with Mercury, Bacchus, Neptune, Apollo, Teutates, Janus, Teithan, and Noah.

Or it may be from הוא, 'the permanent abider.' "The Hebrew word *Hú* or *He,*" says Mr. Lowth on Jer. xiv. 22, "is often equivalent to the true and eternal God."

"The worship of Noah was, at first in Egypt and afterwards in Chaldæa," says the author of "Stones Crying Out," (though I should be inclined to reverse her order, and say first in Chaldæa and then in Egypt,) "strangely united with the worship of the sun. Osiris, the Egyptian sun-god, was a deification of Noah, and he entered into the Ark, which was symbolized by the

[s] See Rawlinson, vol. i. pp. 599, &c.

crescent moon. Noah was worshipped at 'No,' at 'populous No,' or Thebes, named from *Theba*, 'the ark.' In Chaldæa, he was worshipped at Erech," (see Appendix, under *Wark*,) "otherwise the place of the ark, as 'Anu,' or 'Ana,' or 'Oannes,' or '*Hoa*.' His most important titles are those which make him the god of science and knowledge, 'the intelligent fish,'" (see Appendix, under *Dagon*,) "the teacher of mankind, the Lord of understanding. One of his emblems is the wedge, or arrow-head, the essential element in the cuneiform writing, which seems to assign to him the invention, or at least patronage, of the Chaldæan alphabet; another is the serpent, a symbol emblematic of superhuman knowledge. The name of *Hoa* appears on a very ancient stone tablet brought from Mugeyer or Ur, and Berosus represents him as one of the primeval gods."

It possibly enters into Ha-berly, Ha-borough, Ha-combe, Ha'sland, Ha'scomb, Haw-ton, Haw-ley, Haw-worth, Hay (Hea), Hay-don, Hay-dor, Hay-ton, Hea-law, Hea-ley, Hea-ling, Hea-nor, Hea'nton, Hea-ton (5), He-tton, Heddon, Hedenham, Heu-age, Hey-ford, Hee-ley, Hew-ish, Hew-orth, Hoa-th, Ho-by, Hogh-ton, Hoo and Hooe (7), Hough-ton (15), How, Howe, Hough, Hough-ham, Howick, Hu-gate, Hughen-den, Hun-don, Hun-ton, Hugh-ley, Hu-ton, Hoy-ton, Hay-land (2), Hoy-lake.

As *Bùn*.

Qy. בנה, 'procreation,' *παντροφός* and *παντοφνές*, 'the all-productive parent,' answering to one of those called the mother-goddesses[t]. "Bùn," says Mr. Davies[u],

[t] See Broughton.

[u] British Druids, pp. 327, 445, 468, 484, 488.

"was the British Proserpine[v]; she was probably the female impersonation of Buanawr, the great god, the quickener, of the Celts, before whom heaven and earth tremble." She seems to be the British representative of the Thracian goddess Bindis, whom Hesychius makes to be the Earth, and also Diana the Moon. *Ban:* —*βάνδα* victoriam dixerunt Cares auctore Stephano. She was doubly honoured as a celestial and terrestrial deity. Her worship was carried from Thrace to Athens, where her festival was called *Βένδιδεια*. She was likewise called Diana Munychia, the latter epithet seeming to shew her Armenian origin. The name seems handed down in Bun-gay, Bun-bury, Bun-dy, Bun-ny, Bun-well, Ban-bury, Ban-ham, Bansted, Ban-well, Buntingford, Bin-stead, Bin-ny, Bon-by, Bon-sall, Bonnington, Bown-ham, Bown-hill, Bun-hill, Bown-ess, the Benna-venta in Northamptonshire, Banborough, Gloucestershire.

As *Lin*, or *Lyn*, לן, and לון, *Lun*, 'the night.' "לון, *Lun*," says Parkhurst, "is often applied to the night; hence may with great probability be derived the Latin *Luna*." "The moon and the stars to govern the night." "The word Lun," says Leigh, "signifieth

[v] Cælius Augustus says that Persephone, or Proserpine, was "Seminum virtus et generatio. *Bon*-am deam sive Persephonem appellarunt."

Bona I take to have been a synonyme, and not the Latin word for 'good,' but the Latinized phonetic form of בנה.

τὸ ὄνομα τοῦτο Θρᾴκον ἡ Βένδις· οὕτω καὶ Θρᾴκος μετὰ τῶν πολλῶν τῆς Σελήνης ὀνομάτων καὶ τὴν Βένδιν εἰς τὴν θεόν ἀναπέμψαντος Πλοῦτωνη τέ καὶ Εὐφροσύνη, Βένδις τέ Κραταῖα.

Baun was the Phœnician god of night.—(Eusebius, *Prep. Evang.* lib. i.)

"Proserpinam a lunâ contineri volunt."—(Eusebius.)

pernoctare, to lodge or stay all night." "Noah was the Deus Lunus," says Bryant. "Llion the ancient," says Davies, "is the diluvian god." *Lin*, in British, is 'a lake,' from the same etymon.

It enters probably into Lun-dy, Lund (Lancashire), Lund (Yorkshire), Lin-mouth, Lyncomb, Lyn-don, Lyneham, Lynn, Lynton, Lune, Linley, Lin-stead, Lin-sey, Lindale, Lin-coln, Lin-ton, Linsfield, &c.

As *Nan*.

"During the best-known period of the Babylonian history," says Mr. Rawlinson [w], "the name of Nana phonetically written is everywhere used to denote the goddess Ishtar or Astarte."

"Nanus," says Mr. Faber, "is equivalent to Noah."

Nana is doubtless the Assyrian Venus, which is the moon. Nana and Nebo are associated in the Babylonian Cylinders, and it is not a little singular that within a distance of comparatively few miles we have the tumulus of Nan-Touces tump, in Gloucestershire, and a place called Nebo in the adjoining county of North Wilts.

Nana seems to derive from נן, 'to propagate,' and to be an equivalent to Bùn or Bendis, from בנה, *Bene*, 'to procreate.' As however the divinities are of the common gender, so Nana is either male or female, and as applied to a deified human being the word becomes 'a lord,' or 'powerful ruler.' So it is adopted in the Hindostanee language. We have recent experience of the name in the miscreant Nana Sahib.

As נטה, *Nanteh*,

'extension, procreation, effusion,' is signified, and thus

[w] Herodotus, vol. i. p. 635, &c.

transitively as a fountain, stream, or river; so effusion of light. In one of these senses (and we must always remember that fountains and streams, as well as planets, are mythologically represented) this etymon seems to enter into the names of Nan-erch[x] (נן ארך), Nant[y]-ddu, Nant-glyn, Nan-touce, Nant-mel (ננט מלך), Nant-wich, Nant-y-glo (נגלש[z] נגט), 'the bright fountain, whether of light or water, the moon or the stream,' Naun-ton (2),

[x] Erch. "Among the earliest, if not quite the earliest, of the royal line of Chaldæa," says Mr. Rawlinson, "we meet with a king called Urukh." There is Urukh (now Warka) in Babylonia, in Greek ὀρχοή, and certainly our York and Warwick phonetically sound very much the same. There was a considerable Celtic tribe in Britain called Urchens, inhabiting the district between Hereford and Monmouth. It was governed by independent petty kings. It was variously written Herchen-feld, Urchenfeld, Ircenfeld, Yrcingfeldus, Ercing, and Erenkandeffeld. It was a very fruitful district, described by Leland (*Itin.*, vol. v. fol. 9). It is spoken of by Nennius, the Anglo-Saxon Chronicle, and Florence of Worcester. It is still called Archenfield. The Romans had changed its name to one very similar, Ariconium, a name seemingly including Ur and Chiun, the associated gods, Sun and Moon. See Bryant also, vol. iii. p. 424.

The Chaldæan fire-worshippers had the name of Urchani. (Bryant, vol. i. p. 50.)

The Hyrcanians of Herodotus (vii. 62) are described as dwelling near the Persians, (qy. still called Vehrkâna). The Tybareni and Hyrcani are both mentioned by Herodotus as inhabiting that country, and it is not a little singular that in the country about Herefordshire and Gloucestershire, recently called Archenfield, and more remotely Hyrcen or Urchen, there should be two places called Tiber-ton. Rawlinson seems to identify the Hyrcanians with the Gurgans. Upon this we may remark how common a name among the Celtic chieftains of Wales was Gurgan or Gwrgant. See Rawlinson's "Herod.," vol. i. p. 592.

[y] "Nant," says Maurice, Ind. Antiq., vol. iii. p. 27, "is the Creator."

[z] גלש, *Glos*, 'to shine, to glisten, to be bright.' Gloucester, or Gloster, has its derivation from this root; it was the Caer-Glou or Glos of the Britons, 'the fair city:' another among the innumerable proofs of the connection of the British and Hebrew languages.

Navenby, Neen (2), Neen-ton, Nene, Nevin, Nin-head, Nin-field, Non-ington, Nunney, Nun-ton, Nuneham, Nunburnholme.

As נון, *Nin*,

is 'a son' in Hebrew, so *Nion* in Celtic is a daughter, from the same root, signifying either production or the thing produced [a].

Hea or Hoa and Nin seem to have been identified by Berosus.

As *Cruach*,

apparently a name of the sun, from the Chaldee חרך, *Crüch*, 'he burneth [b].'

Finding this name attached to several British tumuli and places of worship, such as Cruck-barrow in Whittington, and Crook-barrow in Pendock, both in Worcestershire; at Crickstone, in Gloucestershire, where was a Druidical stone; at La Crocq, in Guernsey, where is another; at Drum-y-Crueg, in the Isle of Arran, where there was a Druidical temple; and various Celtic remains with this name in Ireland; it became worth while to enquire into the origin of the mythological value of the word *Crock*, *Cruch*, *Crug*, or *Cruach*. Mr. Jabez Allies, "Worcestershire Folk-lore," quoting Sir Thomas Phillips, says, that Crock-barrow seemed to be derived from the "burial-place of Croc;" but Croc must have been ubiquitous if such were the case, as we find him represented pretty well wherever the Celtic language extended. We find from Camden that a festival was held in Ireland by the Celts to Crom Cruach on the day of Saman, (another Chaldee title of the sun). Pausanias [c], speaking of the Laconian gods says, that

[a] See Davies' "Celtic Researches," p. 459. [b] See Leigh's *Crit. Sacr.*, p. 84. [c] Lacon. iii. 21.

before the village there stood a shrine of Jupiter, *Κροκεάτα*, made of stone.

"Cromcruach," says Broughton, quoting Camden, "was the principal idol of the Irish before the arrival of St. Patrick in that kingdom. Crom-cruach at the approach of St. Patrick fell to the ground, and the lesser idols sunk into the ground up to their necks; the heads whereof (according to the authors of the Life of St. Patrick) in memory of this miracle, still appear above ground in the plain of Moy-slenet, in Brefin." חדם חרך, *Cherem Cruch*, may be 'the sacred Apollo.' The sun, we learn from Plutarch, was called Curos, by the Persians,—*Κῦρον γάρ καλεῖν Πέρσας τὸν Ἥλιον.* Hence *Curoch*, or *Cruach*, or *Croc*.

Crock-ern Tor, in Devonshire, is a place of extremely early British repute. It was the place of assembly of the Stannaries, or tin-miners, from time immemorial [d].

All the forms of the root of חרר, *Cher*, signify 'motion, heat, fervour, warmth,' both in body, colour, and temper; hence Crocus, the yellow or golden crocus, and *χρυσός*, 'gold [e].' The crocus is Apollo's flower, חרק, *Crock*, 'burning,' with fire or wrath; hence crashing or grinding the teeth in anger [f].

חדט, *Charath*, is the heaven, from the burning heat of the Oriental sky, and Crom-Cruach is by some authors called Cruath, the material heavens being the seat of the sun, which gives them its warmth.

[d] See Lysons' Mag. Brit. Hist. of Devon., p. 314.

[e] *Charutz*, חרוץ, whence Greek *χρυσός*, (Prov. viii. 10,) is 'gold.' "Fine and precious gold," Prov. xvi. 16. Leigh, *Crit. Sacr.*, 83. "Gold purified in the fire."

[f] Parkhurst, p. 231. The English word Crock and Crockery, and German *Krug*, are possibly derived from this etymon, from having been burnt or baked in the sun or fire.

As in the case of *Bel* and *Tor*, as used for eminences and strength, so *Cruach* also is taken as an elevation, a place of height and strength, "high as the heavens," a crag or rock, a place exposed to the solar heat. Crags are sacred to Apollo. Giraldus Cambrensis and Nennius say that *Croc-maur* meant 'a great hill,' and *Cruc Occhidient* 'a hill to the west.' The tumulus on Crocmaur is mentioned with all the legendary circumstances which attached to such places in Nennius, ch. 87. In the Isle of Skye, in every district, are rude stones consecrated to Gruagach, Cruach, or Croch, the Apollo of the Celtic nations. Some very curious traditional customs are observed there at the commencement of the harvest[g].

This etymon, either as Apollo himself or the rocks and crags which were sacred to him, seems to enter into names of places such as Crake, Crake-hall, Crockhampton, Crayke, Crea-comb, Creake (2), Creech, Cregrina (with Lanbadern-y-Carreg), Crewkerne, Criccieth, Crich, Crick, Crick-adern (Wales), and Crocadon (Cornwall), (in both of which *Croc* and *Adon*, אדן, *Adonis*, 'the Sun,' seem combined), Crick-et (2), Crick-howel, Crick-lade (formerly Crecan-ford and Cerig-gwlad), Crick-sea, Crick-ley Hill (Gloucestershire), Crickle-wood (Middlesex), Criggion, Crock-en, Crock-erton, Crock-ford, Crock-ham, Croxall, Crox-hill (Lincolnshire), Crox-ton (7), Crocksby, Crook, Crook-ham, Cruck-barrow, Crock-barrow, Crickstone in Gloucestershire, and Crickstone in Clydesdale, Crucornwy (Monmouthshire). In Ireland Creagh (2), Creccoragh, Creckston, Cregan (several), Creggs, Cricrim, Croagh, Croghan (several, in which *Crock* and

[g] See Brand's "Pop. Antiq.," vol. ii. p. 444, note.

An, אן, seem combined[h]), Crooke, Cruagh, Crua, Cruan-cara, Cruan-killy. In Scotland, Crean, Creech, Criech, Creigh, Crick-ton or Creigh-ton, Criech, Crogston, Crox-ton, Croig-Cruach, Cruach-an (see above, *Crock* and *Aun*). In Guernsey, La Crocq.

As *Netel.*

Qy. from נטל, Chaldee, 'to lift up, raise, elevate;' or נלה, *Neleh*[i], 'to complete, to consummate,' as a holocaust. (See *Uleh*, עלה, with which it seems to have the same signification.) Hence, possibly, the Celtic goddess Nehallina, who by several inscriptions seems to have been adopted into the Roman or Romano-British mythology. The following, discovered in Zealand is remarkable:—

DEAE NEHALENNIAE
OB MERCES RECTE CONSER
VATAS SECVND SILVANVS
NEGO(?CIA)TOR CRETARIVS
BRITANNICVS
V.S.L.M.

It may enter into Net-ley, Netelswel, Nettlebed, Nettlecombe (Somerset), Netlecomb (Gloucestershire), Netle-den, Netelham, Nettlestead, Nettleton (Lincoln-

[h] The Croco-lana of Antoninus was An-caster. Here we see *Croc* and *An* in combination again.

At Mount Cruachan, in Ireland, was a Mithratic cave, said to have been the purgatory of St. Patrick, but it was evidently a place of superstitious worship long before the era of St. Patrick.

[i] Qy. from hence Latin *nihil*, and Annihilate, 'to bring to nothing.' This goddess was possibly the goddess of destruction, the same as the following divinity Sid, under one view of that name. Hence the offering in completion of the vow to appease her, "ob merces recte conservatas." She probably corresponds, or is synonymous with, Ked, as the goddess of destruction. See further on, *Sidé*.

shire), Nettleton (Wiltshire), Nateley, Nat-land, Nut-hall, Nut-ley, &c., Net-lowe (Derbyshire, tumulus[j]).

As *Nith*, *Nyd*, *Nudd*, *Neath*, *Nied*.

Nudd, or Nevydd, was the British Pluto, or setting sun; the same as Aedd or Hades, the same as Dis, the father of the Celtæ[k].

"It is I, the messenger of Gwyn, the son of Nudd, king of the lower regions[l]."

Hence probably our English word Night, Celtic *Noeth*, נד, *Nid*, *Nud*, *Nod*, or *Nyd*, 'to fly away,' as the sun at night; or Chaldee, 'to depart swiftly,' like sleep; also 'to wander,' as in a dream. The land of Nod was the country of the wanderer, perhaps the land of oblivion.

Qy. from נתן, *Nithen*, 'to give, to yield, to bring forth plentifully; the god or goddess, as the case may be, of abundance, the giver of all good gifts.'

The female impersonation of this divinity may have been Neith[m], who is identified with Minerva: she was

[j] See Bateman's "Derbyshire Ant.," p. 68. [k] See Davies, "Celtic Researches," p. 174. [l] Annwn.

[m] See Rawlinson's "Herodotus," Appendix, book ii. c. 3, also book ii. c. 62, note; and Bryant's "Analysis," vol. i. p. 69, note.

"Νηΐθ. Neith. Ægyptii isto nomine Deum appellabant, summa religione Saï in Ægypto infer., cultam, quam Plato, et, qui eum sequuntur, Græci alii, semper Minervam interpretantur, &c.

"Multa quoque occurrunt, in historia Ægypti nomina propria virorum et fœminarum, quæ numinis illius vestigia præ se ferunt luculenta, et ex illo composita fuere.

"Quin et in ipsa Græcia, temporibus antiquissimis, Neitham honoribus divinis mactatam fuisse, ex veterum monumentis satis certo colligitur, &c.

"Mihi videtur nomen hoc deduci a verbo NEI quod decernere significat. Hinc formatur NEIT vel NHIΘ quo designatur decernens, ex cujus

worshipped in Canaan as Anath, and as Nath or Neith by the Egyptians [n]. Plato in Timæo, p. 21, gives her name as *Νηίθ*. We have Neath, in Wales, both as the name of a place and a river.

We find Nidd, in Yorkshire, Nidder-dale, Nidd-ry, (the British double *d* being the same as *th*) Niths-dale, Nate-ly, Nat-land, Nyd-hurst, Nid-path, Nids-dale, Nied. The god Nodens (*quasi* Nydens) to whom altars have been discovered at Lydney, in Gloucester-shire, which has generally been identified with Æscu-lapius, was possibly the same deity, and under its Celtic name adopted into the Roman or Romano-British Pantheon: Æsculapius, Apollo, and Pluto, as we have elsewhere observed, being all one, or different phases or attributes only of the same deity.

As *Phra*, *Far*, and *Fram*.

"*Phrah*," (says Wilkinson [o],) "or Pharaoh, is 'the sun.'" Memphiticè, *Phra*, the same as *Re*.

Phra was 'the sun' in Egyptian, "and it is remark-able," says Rawlinson [p], "that the initial element of the name, which is also the monogram for 'the sun,' should thus have the double phonetic power of *San*

nempe decreto pendent omnia, quæ sunt et fiunt."—*P. E. Jablonsky, Voces Ægyptiæ in Stephani Thesauro, Valpy*, vol. i. pp. ccxlii., ccxliii.

[n] When we remark so much apparently of the Egyptian worship in Britain, we must remember how the Egyptian mythology may have been brought here by way of Phœnicia or Carthage, if indeed the same primitive ideas were not coeval in most countries. There has always been the tendency in false worship to multiply divinities: "They chose new gods, then was war in the gates." (Judges v. 8.) The Israelites adopted into their Pantheon the gods of Egypt and Canaan. The Romans adopted those of the Greeks and other countries which they conquered.

[o] Rawlinson's "Herodotus," Appendix, book ii. p. 293.

[p] Note to "Herodotus," vol. i. p. 610.

and *Par*, as if both these terms had been proper names of the sun when the cuneiform writing was invented." Bit-Parra was the temple of the sun; Pur or Par was the ancient name of the Latian Jupiter.

Phar, according to Bryant [q], had the same signification as *Neit* [r], whom Macrobius calls *Neton*, (נראון). The Isis-Pharia was also styled *Neit*.

פר is 'a young bull-calf.' This was a known emblem of the sun, by which the Israelites were led into false worship in the time of Moses and Aaron. פרה, *Phreh*, is the expression for all kind of fruitfulness: it represents the sun as the producer of fruitfulness. As an old Gloucestershire word, Frum means 'fruitful and ripe;' in German, *Frommen* is 'to be profitable.' פרה, *Phrah*, is also 'to break forth, germinate, fructify.' The Scandinavian goddess Freya is supposed by Mallet [s] to derive from this etymon. The Greek *φέρειν*, 'to produce,' and perhaps English Farm, may derive from it, and Fruit, Fructify, Fertile. The word Paradise also, from its fertility, called in Persian *Fer-dews*. Both פר, *Par*, and דשא, *Dish*, mean 'extreme fruitfulness.'

It seems to enter British names of places such as the rivers Frome, Framfield, Fram-cot, Framley, Fram-ilode, Frampton (5), Fram-lingham, Fram-lington, Fram-sden, Froom-bridge, Fran-sham, Froome (6), Farn-borough (5), Farncombe, Farndish, Farnden (3), Farnham (6), Farn-hurst, Farnley (3), Farnsfield, Far-barrow, Farn-worth, &c., Fre-therne, Fro-cester, Forth-hampton, Farmington, Freston, Frystone; and as from Saxon Freya, Fries-ton, Friesthorp, Fries-land.

[q] Anal., vol. iii. p. 299.

[r] See above.

[s] Northern Antiquities.

As *Nym* or *Nymph*,

from נם, 'to sleep,' נמו שנהם, *Nimu Shnetim*, to "sleep the sleep of death[t]." Hence, perhaps, Anglicè *Numb*, 'deadened.'

Nymphs were of various descriptions. There were river nymphs, wood nymphs, mountain nymphs, celestial and terrestrial nymphs, a sort of ghosts or departed spirits. Dreams are called in Eusebius *πανομφία*, though whether that derivation may have anything to do with the matter is doubtful. We do not find them mentioned under this or any similar name in the Chaldæan, or Assyrian, or in the Celtic mythology; I should therefore have hesitated to mention it, but for the fact of the existence of a large British tumulus at Nympsfield, in Gloucestershire, in which a vast number of dead bodies were discovered. If, however, according to Hesychius, Nympha was held to be the mother of Dis or Jupiter, "*ἡ τοῦ Διὸς μήτηρ*," then we have the whole thing explained why the Kelts, who called themselves children of Dis, should have worshipped Nympha. According to this theory, Nympha is the womb of nature, and death would be a withdrawal again to the womb of nature, from whence all nature proceeded. Such, at least, appears to have been the train of heathen thought.

Nymsfield, pursuing the theory of the connection of the Celtic and Hebrew languages, would be the field of death, or departed spirits.

The etymon seems to enter into the following names: Nymett (2), Devon; Nympsfield, Gloucestershire, (tumulus); Nympton (3), Devon; Nempnet, Somerset[u].

[t] Psalm cxxi. 3, 4, 7.

[u] Tumulus called the Fairies' Toot. For *Toot*, see this Appendix under *Tet*; and for Fairies, see pp. 155, 156, of this work.

Pliny mentions an island at the mouth of the Indus sacred to the sun, called Cubile Nympharum.

Possibly these may be identified with the Larvæ or Lares: "these were," says Montfaucon[x], "according to the notions of several, the manes or souls of the dead."

The Druids believed in the transmigration of souls:—

> "If dying mortals' doom they sing aright
> No ghosts descend to dwell in dreary night,
> No parting souls to grisly Pluto go;
> But forth they fly, immortal in their kind,
> And other bodies in new worlds they find[y]."

Grævius gives an inscription:—

DEAE NVMPHAE
BRIG.

The remarks of Porphyry on the caves of the Nymphs seem to bear out these views.

The caves of the Nymphæ are described in Faber's "Mysteries of the Cabiri." "The name of Nymphæ," says that writer, "seems to have been given them in allusion to the pretended oracles established there, for Nymphai is Nuh-om-Phi, 'the oracle of the solar Noah.'" A print is given in Faber (vol. i.), representing a Nympheum, and undoubtedly there is a considerable similarity between that representation and the interior of the tumulus at Nympsfield.

Nim, however, also enters into the mythology of Chaldæa as a radical in the name of Nim-rod, the founder of Babel, to whom divine honours were paid as to the sun of their system. Mr. Bryant shews that

[x] Vol. vi. p. 115.

[y] Rowe's Lucan.

Nim had the radical expression of *Νεβ* in the Greek. Nimrod was by the Greeks called *Νεβρώδ*.

Nim also appears to be convertible with *Nin*, (see before under *Nin*). The name may derive from נאם, *Nem*[z], when it is applied to the Fates.

As *Gul*, *Gula*, *Gal*, גל, *Gal*, *Gol*, 'circularity of motion or form, a wheel, from its rotations, the moon also from its rotations, a roll, a bowl, a round heap of stones;' Celtic *Gule*, and *Wyl*, or *Gwyl*; *Jul*, Danish and Saxon.

The Gula was the Babylonian name for the female power of the sun. Nebuchadnezzar dedicated five temples to her. Bit-Gula was the temple of the female sun; she was identical with Gad-lat of the later Chaldæan mythology. The Gauls were probably worshippers *par excellence* of this god or goddess. They adopted her name as their own.

"*Gala*," says Rawlinson[a], "is a synonym for *Gula*, and may be immediately compared with the *Galla*, *Guda*, 'great;' and the many Oriental names compounded of *Gallus* must be referred to the same root." So the Celtic names also. The Gauls are Galli, Galatæ, Keltæ, Celtæ, and their language is Gad-helic, Gaelic. Gula is the great goddess, "the wife of the meridian sun."

It was probably the Gill, or Fairy-ology, or moon, as Jack was Jacchus, Bacchus, Apollo or the sun. From this, perhaps, a Jilt, from the deceptive character of the moonlight.

It seems to enter into names having the prefix of *Gal*, *Gul*, *Gil*, and *Wall*. The Gauls, Galli, Walli

[z] See Parkhurst, pp. 399, 400.

[a] Herod., vol. i. p. 612.

or Welch, were moon-worshippers *par excellence.* Gul-val, Gallway, Galloway, Gal-tre, Wallsworth, Wal-ford, Gal-by, Gill-inghen (3), Goole, Golshie, Gell-ygaer, Gillstone, Gill-ing (6), Gill-morton, Gills-land, Gilston, Gol-bourne, Gol-can, Guil-ford [b], Guilsborough, Guils-field, Wal-ford, Wallingford, Wal-ton (21), Walsworth, Wal-wyn, Waltham (15), Wal-sham, Wal-ney, Wal-pole, Wallasey, Wall-ham, Wal-cot (6), Walsden, Wales, Walesby (2), Walmer, Walsall, Wal-soken.

Gol-tho and Bullington, in Lincolnshire, close to each other, seem to represent *Gul* and *Baal.*

As *Bûdd,*

בד, 'to separate, to scatter the enemy.'

Bed, בדר, *Bûdr,* Chaldee, 'to scatter or disperse.'

בו, *Bu,* 'to spoil, plunder.'

Buddæa was Minerva, the goddess of war and victory. Minerva and Ceres have elsewhere been shewn to be one and the same goddess:—

> Ἡ πολλὰ δὴ Βουδεῖαν, Αἰθυίαν, Κόρην
> Ἀρωγόν αὐδάξασα [c].

Tzetzes informs us that her title Budea alluded to her having yoked oxen together in the plough [d].

Bûdd, Bud-ner, was the British god of victory.

Buddud, and Buddug, or Budwg, was the goddess of victory [e].

Queen Boad-icea, or Budwg, probably had her name from this title. Tacitus calls her Boudicea.

[b] British Remains. [c] Lycophron, Cassan, v. 359.

[d] See Faber's "Cabiri," vol. i. pp. 106-7.

[e] It may be a question whether the British coins which have been discovered with the inscription BODVO or BODVC, may not rather mean victory, than designate the name of any sovereign. These coins have chiefly been found in Gloucestershire, the country of the ancient Boduni.

Budd was a synonyme of Ceres, a title of Ked and Ceridwyn.

Bud-van was the horn of victory.

Buto in Egypt appears to have corresponded with Latona or Diana.

The root seems to enter the names of places commencing with *Bad, Bed, Bid, Bod, Bud, Byd, Bot,* as Bad-by, Baddesley, Bad-minton, Bad-dow, Badsworth, Bed-field, Bed-ford, Bed-hampton, Bed-ingfield, Bedworth, Bed-wyn (בד עין), Bid-ford, Bideford, Boden-ham, Bod-ham, Bod-icote, Bodington, Bodney, Bodvaen, Bod-min (בד מני), Botley, Bottisford, Botes-dale, Bud-brook, Bude, Bud-haven, Bud-leigh, Bud-ock, Budworth (14), But-leigh, But-ley, Butts-bury.

As *Sol*,

'the sun,' from סל, 'to raise, elevate, to increase,' as light. Mr. Bryant thinks it derived from עזא אל, *As-el*[f], contracted into *Sel, Sal, Sol.*

The Romans, or Romano-Britons, associated it with Minerva in the temples and altars discovered at Bath, SVLMINERVA[g]. The Germans seem to have associated Mercury and Sol in their deity Irmen-sul. These associations, we learn from Rawlinson, were far from uncommon.

Cicero tells us that Apollo was worshipped under the name of Sil-bon, Σίλβων[h]. Sil-bury Hill, Wilts., seems to have been the grand British *locale* of sun-worship.

This form of the deity is not found, that I am aware

[f] Many local names seem to derive from this, as Haselton, Haselden, Heslin, and Slimbridge, Gloucestershire, anciently written Heslinbruge.

[g] See Lysons' *Reliquiæ Britannico-Romanæ.*

[h] Herbert, *De Relig. Gent.*

of, in the Babylonian or Eastern mythology. As found among the Britons it must be presumed to be of late introduction, possibly after the Roman conquest. Mr. Bryant, however, considers that the Silaceni of the Babylonians were sun-worshippers. He says[i], "whenever *Sal*, or *Sel*, or the same (letters) reversed, occur in the composition of any place's name, we may be pretty certain that the place is either remarkable for its rites or situation, and attended with some of the circumstances above-mentioned," viz. sun-worship. "*El*, 'an eye,' *Sel* and *Sil* in the old British, whence our Welch *Sily* and Armorick *Sellat*, 'to behold.' In the Gwydhelian, the common word for an eye is *Súl*, and their *Sul* is occasionally changed into *Hul*, so doubtless our *Sél* and *Sil* into *Hél* and *Hill*[j]." But *El*, *Hel*, *Ἥλιος*, אל, are all of them 'the sun,' which is the eye of day, God's all-seeing eye as it was supposed to be by the heathen, and figuratively in Scripture, 2 Sam. xii. 12, "I will do this . . . before the sun." The Greek and Latin *S* was the *H* of the Cymri. So also *Win*, עין, 'the eye,' is put for the sun, and gave name to many British places: Win-sun is a place of sun-worship, the latter portion of the word being the Saxon translation of the British prefix. It meets us in places in Britain commencing with *Sal*, *Sel*, *Sil*, *Sol*, *Sul*, *Syl*, *Seal*, *Saul*, *Soul*, *Swell*, as Sal-combe, Sale-by, Sale-hurst, Salesbury, Sal-ford (4), Saling (2), Salis-bury, Salkeld, Sall, Sal-perton, Sal-warp, Saul, Seale, Sel-attyn, Sel-bourne, Sel-by, Sele, Sel-ham, Sellack, Selling (2), Sel-meston, Selsey, Selston, Sel-worthy, Sel-side, Sil-

[i] Vol. i. p. 39.

[j] Translation from the Welsh preface to Mr. Edward Lhuyd's "Glossography." Castle of Dinas Sylwy, Anglesea, "Beauties of England and Wales," vol. xvii. p. 201.

chester, Silbury, Sile-by, Sillan, Silloth, Sils-den, Silsoe, Sil-ton (3), Soul-bury, Soul-by, Solden or Soulden (Cumberland [k]), Sul-ham, Sul-hampsted, Sullington, Sully, Swelling, Swell (3), Syl-ham, Scilly. (In the Scilly Isles are many remnants of sun-worship.)

In Celtic poetry it appears as follows:—

> "Gweleis ymladd taer, yn Nant Francon
> Duw Sul, pryd plygeint [l]," &c.

As *Moloch-Melch*, מלך.

Μολὸχ Βασιλεὺς, Moloch the king, was worshipped by the Ammonites, 1 Kings xi. 7, and by the apostate Israelites, Lev. xviii. 21, and elsewhere. The image, say the Rabbins, was made of brass, having the head of a calf, and was intended as the representative of the solar fire. Children were made to pass in sacrifice through the fire. The Phœnicians had their god Melch, which appeared in the names of their leaders Malchus, Melichus, Melecarthus, &c. The Greeks had their *Ζεὺς Μειλιχίος*, and the Roman Mulciber, a name for Vulcan, seems to have had the same origin.

As *Ran*, *Run*, *Ron*, רן.

Mr. Bryant tells us that *Aren* and *Arene* are names of the Ark. Faber says *El-Aran* was the Ark.

Davies says that the British *Aren* was sacred to Tydain, Tad Awen, Titan, the father of the inspiring muse, or Apollo.

We find the name in many places in Britain commencing with *Ran*, *Ron*, *Run*, *Rund*, *Rand*, as Run-bury camp (British, at Arlington, Gloucestershire), Ranworth, Ran-more, Randwick, &c.

[k] Druidical Remains, see *Archæologia*, vol. ix.

[l] Davies' "Druids," p. 265.

As *Rimn*, *Rumn*, רמן, *Rimmon.*

Rimmon was a Syrian idol, mentioned 2 Kings v. 18.

"In the Irish Celtic language," says Colonel Vallancey, "the host of heaven collectively were called *Rimmin.*" In Britain its traces seem to have remained in places having the prefix of *Rimn*, *Rumn*, *Rhom*, *Romn*, *&c.*, as Romn-ey, רמנאי, 'the place of Rimmon;' Rhymney, the same; Remen-ham, Rumney. Rumina, Rumilia, or Rumia, had been admitted into the Roman Pantheon, Montfaucon says, as "she whose office it was to make children suck; the word *Rumilia* or *Rumina* (for it is found written in both these ways) is derived from *Ruma*, signifying anciently the breast, or pap." The breast, however, is only the emblem of the fertility of nature. "They shall lament for the teats," that is, the loss of abundance of good things, is the mourning attributed by the Prophet to those whom God had deprived of the blessing of abundance by sending a famine upon them for their sins. Rumina appears to be only the female impersonation of Rimmon.

Rimmon in Hebrew signifies 'a pomegranate,' which fruit being sacred to Venus, some take Rimmon to be the same as Venus. Selden[m] derives the name from *Rum*, which signifies 'high,' and supposes Rimmon to be the same as Elion, the most high god of the Phœnicians.

RVMANEHA appears in several of the ancient inscriptions.

Ῥάμας ὁ ὕψιστος θεός[n], worshipped by the Laodicæans.

רם אתה, *Ram atah*, or רם אנה, *Ram anth*, possibly the

[m] *De Diis Syriis*, Synt. ii. cap. 10.

[n] Hesych.

same as Rhadamanthus. רום, *Rum*, 'height.' "Celsus es tu, nempe Deus." Appears in Rame, in Cornwall, corresponding probably with Ramah in Canaan.

In Rawlinson [o], Rimmon is considered identical with Remphan of Acts vii. 43, worshipped with Moloch, and Chiun, and Rampo, as a foreign deity in Egypt. *Rhëen rym awyr*, 'the sovereign power of the air,' was adored by the Druids, as we learn from Davies [p]. "Ciun, says Jablonsky [q], "was the same as Remphan, an Egyptian deity, worshipped by the Israelites in the wilderness, Amos v. 26." As *Remphan*, and *Rampo*, it may enter into Rampisham, Rampside, Rampton, Ramsey, Rampsbury, Rempstone, Ramsden, Ramsdon, Ramsgill, Ramsgate, Ramsholt.

As *Camal*, *Camul*, גמל,

'to yield, as fruits of the earth, to return, requite, recompense; the Lord the recompenser.'

"It is probable," says Parkhurst, "that the heathen Moabites worshipped their arch-idol, the heaven, under this attribute of causing a return of the fruit of animals and vegetables. בית גמול, *Beth Camul*, is mentioned Jeremiah xlviii. 23, the temple of retribution, as among the Moabites.

See post in Appendix II. on Rivers. Camel, Camel-y, Camel-ford, Camlrhos, Queen-Camel, Camalodunum, &c.

As *Chemosh*, כמוש,

'the abomination of the Moabites and Ammonites,' from כמה, 'to be hot or warm,' and יש, 'substance,' the warm substance of the heavens. The same as Baal-Peor, and probably the origin of the Greek and

[o] Herodotus, ii. 547.

[p] "Druids," p. 260.

[q] Jablonsky in Valpy, *Steph. Thesaur.*, vol. i. p. cclvii.

Roman deity of feasting and conviviality, Comus. "In Nabo was worshipped the idol Chamos, or Chemosh, which by another name is called Baal-peor [r]." It seems to occur in Kemys (2), Monmouthshire, Kempston (Chemosh-town), Kemps-ey, Kempsing, &c.

As *Wark*, *York* [s], אֶרֶךְ.

"Next to *Il*," says Mr. Rawlinson [t], "in the Babylonian mythology was named אֶרֶךְ, Ὀρὲχ, in the Septuagint version, אוּרִיכוּת, *Urikut*, in the Talmud, and modern *Warka* or *Urka*. This city was the great necropolis of Babylonia. Can the coincidence be merely accidental between Dis the lord of Urka, the city of the dead, and Dis, the king of Orcus, or Hades?"

Mr. Rawlinson's question may be extended, and we would ask, is the coincidence merely accidental that we find in Britain so many names of places having this etymon, when we are informed by Cæsar that the Britons claimed to be "children of Dis?"

Orcus as a name of Pluto, the setting sun, seems to have been recognised by Cicero (*De Nat. Deor.*, l. iii. c. 17 [u].)

[r] Jerome, in Isaiah xv. 2.

[s] That Warwick and York have the same etymon, see Robert of Gloucester's Chron. (pp. 27, 28, Hearne's edit.), where speaking undoubtedly of York he calls it Euerwik, built by Ebran:—

"He made þe town of Euerwich
that strong is in alle thyng
and, after his name Ebran Euerwik
clepede it wel."

[t] Appendix, "Herodotus," Essay x., book i. p. 592.

[u] Mr. Faber ("Mysteries of the Cabiri," vol. i. p. 234) gives this singular and striking syllogism: "Osiris and Bacchus are each the Scriptural Noah, Bacchus is the same as Pluto, therefore Pluto is Noah. But, Pluto is the great god of the infernal regions, therefore Noah is the great god of the infernal regions." He was mystically the represent-

As אור was the rising sun, so ארך appears to have been the setting sun, and both allegorically applied by the Arkite worshippers to Noah on his entrance into, and emerging from the Ark, an emblem of death, and the resurrection from the dead.

It seems to enter into the names of York, Yarkhill, Yarkley, Worksop, Workington, Warwick, Wrexham, Wraxall (4), Wrecclesham, Wroxeter, Wroxhall, Wroxham, Wroxton, Wrockwardine, Wreckin, Wragby, &c.

As *Sur*, שור, *Sur*, *Sar*, *Shur*,
'a bull, or heifer,' the representative of the solar system. שור is 'to behold,' as the sun looks down upon the earth, and as divinity "he beholdeth all things in heaven and in earth." The wilderness of Shur mentioned in Genesis xvi. 7 and Exodus xv. 22, was a large open space, so called from the extensive view it afforded of the heavens. Sarisbury, Sarsden, Sherborne or Sherbourne (7), Shere, Shereford, Sherfield, Sher-ford, Sherington, Sherston, Sherwell, Shurding[v]-ton, Surbiton, Sur-fleet, Surling[v]-ham.

As *Cal*, *Col*, *Cul*, *Kil*, כהל, and כל,
'capable.' A radical name of divinity applied to

ative of the infernal regions as the first who under the emblem of the emergence from the Ark had foreshewn the resurrection of the body.

Mr. Faber goes on: "Ceres or Proserpine is the lunar ark; but, Ceres or Proserpine is the great goddess of the infernal regions; therefore the lunar ark is the great goddess of the infernal regions," after the same mystical fashion.

[v] *Ing*, seems generally to have represented the possessive case, as the Saxon and English *en*, as wood-en made of wood, gold-en made of gold. Shurdington, Shurd-enton, the place of Shur. Surlingham, the place of Shur or Sur. As a Saxon word I agree with Mr. Taylor ("Words and Places") that it was a patronymic, as בן in Hebrew, but it was also a possessive. The ל, *l*, in *ling* has also a possessive force.

Venus or the Moon. "Venus was called Venus Colias," says Mr. Faber, "and connected with her was the ancient Athenian goddess Colenis." The island Coll, in Scotland, seems to have been devoted to this worship. We have numerous places commencing with this prefix which seem to mark the connection, such as Cal-cot (Colcoit and Colquit, Cornwall), and Caldecot or Calcoed, 'the grove of Cal,' in many of which British sepulchral and sacrificial remains are found. Calbourn, Calcot, Calstock, Calstone, Calton, Calthorpe, Callow, Col-by, Col-han, Cul-ham, Coley, Calley, Collingbourn, Collington (the *ing* being the possessive case, the township or place of Col), Collingham, Col-y-ton, Culhampton, Culworth.

As *Coc*, or *Cock*, ככב, *Cocib*, and כח, *Coch*, 'strength,' *κίκυω*, Greek, 'to be strong,' 'planetary orbs, solar and lunar light[x].' ככר, 'round.' It is observable that when that arch impostor Bar-cocab in the reign of Hadrian appeared, he claimed to be בר כיכב, Bar-cocab[y], the son of a star, or the star out of Jacob.

Coc, *Coch*, 'red, refulgent like Mars;' *Coccinius*, 'red, blood-like.'

A Roman inscription was found in Lancashire :—

DEO SANCTO MARTI COCIDIO.

Thus we see it connected with Mars. Seven altars also connecting him with that deity have been discovered in Cumberland[z].

Coccium, in Lancashire, was a Roman station, probably previously a British one. Coggeshall, in Essex,

[x] See Parkhurst, p. 279. Cruden's "Concordance."

[y] For *Cocab* see under *Star* in

[z] Lysons' *Mag. Brit. Cumb.*, cliii.

is said to have been Cocci Collis. The root *Coc* is evidently of Oriental origin; it enters into the river Cocytus, of Epirus, and was one of the mythological rivers of hell, qy. which ran with blood. Apparently corresponding with the British Cockett of Northumberland.

It is a very common prefix of British names—Cockan, Cockerham, Cockerington, Cockington, Cockfield, Cockermouth, Cocking, Cockthorpe, Cockley, Cockbury, Cockelford, Cocks-horn, Cockel-barrow in Gloucestershire. Large tumulus at Cockhill, Lincolnshire, and formerly at Cockel-barrow, Gloucestershire.

As *Aladur*, אלאדר,
'the glorious, magnificent, illustrious sun.'

"Am gwr deu awdwr,
O echen Aladur[a]."

He is called in this poem the sovereign On[b], and also Heilyn, the feeder: thus connecting the British and Chaldee mythology. He seems also to be called Baladur and Balder, in the Scandinavian mythology.

It enters into places having the prefix of *Elder*, such as Eldersfield, Worcestershire, a place of undoubted British original.

The Gad-bury camp in that place marks also its British etymon[c].

British earthworks, &c., are seen in Elder Valley, in Wilts[d].

As חרם, *Hares*, *Mars*, מא חרם, *Ma-Ares*,
'the great god of war,' also 'the sun.' According to Macrobius, Mars was esteemed the same as Bacchus and

[a] Taliesin's *Kadair Teyrn On.*
[b] See און.
[c] See under גד.
[d] Sir R. Colt Hoare.

the Sun[e]. Ares, or Hares, according to the *Chron. Pasch.*, p. 37, was an ancient king of Assyria, the son of Sames and brother of Rhea. "He was the same," says Mr. Faber, "as the Babylonian Belus or Baal, the word *Ares* signifying the solar orb."

It seems to enter into Hares-comb, Hares-field, Hares-ton, Harswell, &c.

As *Cor*, כר,

'round, *cir*cuitous, *cir*cular, the sun.' Hence Latin *curro*, 'to run.' "It goeth forth from the uttermost part of heaven, and *runneth* about unto the end of it again, and there is nothing hid from the heat thereof[f]." *Κῦρον γάρ καλεῖν Πέρσας τὸν Ἥλιον.* Hence *κύριος*, 'the Lord,' synonymous with Baal, Cor, Cur, Cir, Cer.

Corley (a place of Cor), Cor-ney, Cors-combe, Corley (the temple or house of Cor), Cor-ham-ton (the place of solar heat), Corwen (associated *Cor* and *Win*), Corinium (the ancient Cirencester, Coren-caester), Cerne, Cerrig, Cor-bally, כר בעל אי.

Qy. as *Tem, Tim, Them*, תם. This word has much the same signification as Col, Sellil, Ule, &c., 'to complete, to make perfect, perfection of light.' It is the root of the Thummim. From this the Greek *Θέμις*, 'law, the perfection of justice.'

Temsford, Tembury, Timsbury (2), Timworth.

As *Tuf*, תפה, תתפת, *Tophet*.

(See the habits of the Baal-worshippers, 2 Kings xxiii. 10, Jerem. vii. 31, xix. 5, &c., vii. 32.) *Tophet, Tofft*, is said by Jonson[g] to be the same as *Tott* and *Tupt*,

[e] Saturn., l. i. c. 19.

[f] Psalm xix. 6.

[g] Icelandic Dictionary.

but *Tott* is the same as *Toots* and *Teutates;* thus *Tophet* and *Teutates* are identical. Tophet and Baal were identical, we are not therefore surprised to see his worship perpetuated in names in Britain—nay, we should be rather surprised if it were otherwise. Tufton, Tuffley (Gloucestershire, תתפתלאי, 'the place of Tophet,' תפלה, *Tuphleh,* 'place of folly, frolic, drum-beating.' תף, *Töph,* 'a drum.' Drums were beat, and every kind of noise, made to Tophet. *τύπτειν,* Greek, 'to beat[h],') Toft[i] (6), Tiff-field, &c.

As *Sid* or *Sit,*

שדה, *Sideh* or *Shädeh,* is in Hebrew 'to pour forth, to shed, to shed abundantly.' Hence Anglicè Shed and Seed. As שדי, *Shaddai,* 'God is the Almighty provider.' God had revealed Himself as בעל שדי, *Baal Shaddai* or *Sidi,* to Abraham, Isaac, and Jacob, previous to His making Himself known to His people as Jehovah[j]. די, in Chaldaic, signifies 'the omnipotent,' as it does in Hebrew with the relative ש prefixed. It was therefore an epithet of the Divine Being in the early ages. From *Di, Deus,* 'Deity.'

From this root, God may be considered as the God of productive nature, and His worship under this title may be considered as natural religion in contradistinction to revealed religion, which appeared in His especial revelation to His people under the name of Jehovah.

שד, *Shed, Shid, Shad,* or *Sid,*

is 'productiveness;' as such it became very early

[h] See Parkhurst, *in loco.*

[i] It may be questioned whether *Toft* may not be taken as 'a place occupied by buildings, the foundation of houses, sheds.'

[j] Exodus vi. 3.

adopted into false worship, when men began to worship the creature instead of the Creator.

Everything which sheds or produces, all fertility, is *Shede;* a field is *Shede;* the female bosom is *Shede*[k]. Hence in Ecclesiastes, Shede is a beautiful woman. Selden says she was adopted into the Syrian mythology.

In the Babylonian and Assyrian she seems to have been known as Sit[l]. According to Bryant, Σίδη (*Sidee*) was a legitimate title of Ceres, the goddess of corn; and we learn from Sanchoniathon that Σίτων, *Sit-on*, is 'bread-corn.' "Sito," says Elian, "was Ceres." The Sid-dim, or 'gods of nature,' were worshipped by the early inhabitants of Canaan: from them the fruitful valley of Siddim was named as early as the time of Abraham[m]; and this place, so idolatrously dedicated to the 'genial powers of nature,' was changed for their wickedness into the salt sea, barren and waste. By Siddim, these idolators doubtless meant the heavens, which they considered as the givers of rain, and warmth, and fertility. The Canaanites and Israelites, following their pernicious example, offered their sons and daughters to Siddim[n]; and the aboriginal Mexicans, before the arrival of the Spaniards, offered children in sacrifice at the first appearance of green corn above the earth, and again at the different stages of the corn's progress[o].

In Leviticus ii. 14, God's people are commanded to offer for their offerings "green ears of corn," nor were

[k] "For this reason we see the ancient statues of Ceres and Diana, which are the same goddess, and representations of the moon, figured with many breasts."—*Montfaucon*, vol. i. p. 156, plates 93, &c.

[l] Rawlinson's "Herod.," vol. i. p. 627.

[m] Gen. xiv. 3, 8. 10. [n] Ps. cvi. 37, 38.

[o] Millar's "History of the Propagation of Christianity," vol. ii. p. 214.

they permitted to eat any green ears until an offering had been made[p]. The British Saturn, according to the Triads, is Saidi, or Seithin Saidi. Saturn or Saidi seems to be the male, as Side is the female, impersonation of the god of fruitfulness; corresponding with the Pluto and Proserpine of the Greeks, whose mother Ceres was supposed to be. In all religion the idea of destruction and reproduction seems to have prevailed. "Except," says our Lord, "a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit[q]." And again, "That which thou sowest is not quickened except it die[r]." In the same way may be taken that passage "without shedding of blood there is no remission," and "As in Adam all die, so in Christ shall all be made alive." So Shaddai[s] was the giver of all and the destroyer of all: consonant with this, "Thou bringest man to destruction: again Thou sayest, Come again, ye children of men." Able of his power and sufficiency to go through all things, and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying that Shod (destruction) shall come from Shaddai (the Almighty, the All-giver[t])." "But," says Luther, on Gen. xvii., "it seems better derived from Shad[u], which means a bosom; and others," says he, "have taken this name from the Jews, and so called their idols as the Jews called the true God, (viz. Shaddai)." I suspect it is older than the Jews, as Jews. It is the great mystery of godliness misunder-

[p] Levit. xxiii. 14. [q] St. John xii. 24. [r] 1 Cor. xv. 36.
[s] See Leigh, *Crit. Sacr.*, p. 246. [t] Isa. xiii. 6; Joel i. 15.
[u] The fish Shad, which is of the herring tribe, may have had its name from its enormous productiveness.

stood and perverted more and more as men have departed from the truth.

In Britain its memorial seems to enter the names of places having the prefix of *Sad, Sed, Sid, Syd, Shed, Shad, Shoa,* as Sad-dington, Sad-leworth (which I need not say has nothing to do with saddles), Sed-burgh, Sedgebarrow (Seds-barrow), Sed-lescombe, Sid-bury (2), Sid-cop (in this we have *Sid* and *Cop,* both representing the material heavens and their fertility), Sid-dington (2), Sid-nacaester (Lincolnshire), Sides-strand (anciently Syds-stroud), Sidlesham, Sid-mouth (see also Appendix II. on the Mythological Names of British Rivers), Syde, Sydenham, Syd-er-stone, Syd-monton, Syd-ling, Sid-law Hills (Scotland; see Appendix III., on Mythological Names of British Mountains), Shad-forth, Shad-ingfield, Shad-oxhurst, Shad-well (2), Shot-ley (2), Shot-tesbrook, Shot-isham, Shotteswell, Shot-ton, Shot-wick, Shut-ford, Shutting-ton, &c.

No doubt some Anglo-Saxon etymologists will claim some of these as derived from *Sud,* 'the south,' but that would only involve the question of the primitive meaning of south, which from its being the more fertile aspect with respect to the genial sun most probably has its etymon from שד, *Sid.*

שדמה, *Shedemeh,* means burning up and withering, as grass under the heat of the southern or midday sun [x]; and שדמות, *Shed-muth,* signifies fields burnt up with heat, as of the sun in its southern aspect [y].

Sid-he, Sid-headh, are the Celtic names for blasting with heat. It is not uninteresting to trace how *Siddim,* 'the fruitful,' becomes *Siddim,* 'the blasted.' "The fruitful field becomes a wilderness, for the wicked-

[x] Isa. xxxvii. 27. [y] Deut. xxxii. 32; Isa. xvi. 8, &c.

ness of them that dwell therein," as in *Hete*, as before noted.

In the inscriptions, Sate is supposed to be Juno. She is described as "the living goddess, daughter of the sun, queen of the heavens and the earth, the ruler of Lower Egypt, protectress of her son, the lord of the world, king of the three regions of Egypt, son of the sun." She was probably a corresponding goddess.

"Sita, in India," says Faber, "was the allegorical consort of Bacchus, and represented the Ark *teeming* with its productions."

As הדד, *Hadad*, *Adad*,
'the sun,' from its *shooting* forth its rays, from הדה,
'to shoot forth.'

"Assyriis sol Adad ut tellus Atergatis[z]."

Hence *Hædus*, 'a kid,' from its shooting forth its horns.

Macrobius says that the Assyrians worshipped Adad as the highest god; he also says that his image was represented with rays of the sun. He was the god of fertility, the god of the *shoots* of young branches.

Benhadad, of Scripture, had his name from hence.

Hadad is associated with Rimmon, Zech. xii. 11[a].

He is also the god of shouting, for הדה is also 'to *shoot* forth the voice, to vociferate in prayer.' It is probable that this may have been the god of the Hæd-ui.

He seems represented at Add-ington, Adder-ley, Ad-stock, Ad-stone, Addingham, Head-ingley, Head-ington, Had-don, Had-leigh, Had-low, Had-sor, Had-

[z] Lord Herbert, *De Religione Gentilium*, p. 24.
[a] See Appendix, under *Rimmon*.

stock, Had-nall, Hud-knoll, Hed-son, Head-sor, Headley, Head-corn, &c., &c.

Hadad and Adon are different dialectic names for the same divinity. So probably Woden of the Saxons was Adon.

As תר און, *Tar-an*, *Thor-an*.

Taranus, the god of thunder and lightning.

Taranis, or Tanarus, appears on some of the inscribed stones found in Britain.

Τάραντος, Steph. Byz. in v. *τάρας* ait:—

> *ἔστι δὲ καὶ Τάραντος ἀρσενικῶς λεγομένη πόλις Βιθυνίας, ἔνθα τιμᾶται Ταραντᾶος Ζεύς.*

Jupiter Tarantæus, however, was probably not called from the city, but the city from him, as the great thunderer.

Is mentioned by Lucan as one of the Celtic divinities[b]. In Cheshire was found a Romano-British altar to Jupiter Tanarus, or Taranus.

Appears in the names of Tarrant no less than eight times in Dorset, and may therefore be presumed to be a deity of Belgic adoption; also recognisable in Tarring (2), Sussex; and Doring-ton, Tarington, Torrington (5), Thorgan-by, Thurning; the valley of Tharand in Saxony.

As יום, *Yum*, *Hum*, *Him*, *Wim*.

"The day, from the tremulous motion or agitation of the celestial fluid while the sun is above the horizon. Gen. i. 5, 18, viii. 22, &c."

"Not unlike what is raised in the waters of the sea by the impetuosity of the wind[c]."

Him-bleton, Him-ley (the place of Him), Hum-ber,

[b] *Taran* is Celtic for 'thunder.'

[c] Parkhurst, p. 265.

Humberston, Humble-ton, Hums-haugh, Wim-bourne, Wim-ley, Wim-bish, &c.

In the river Humber we find the agitation of the waters the 'Bore.' (See Appendix on Rivers.)

Qy. Whim, the agitation of the fancy.

As אשמא, *Ashima*, a noun in Chaldee form. Ashima, the god of the men of Hamath[d]. "The word is explained, uncompounded," says Parkhurst[e], "as the atoner and expiator, the taker away of אשם, shame or guilt." אשמן, in Samaritan, is 'a goat.' Hence the laying of sins on the head of the scapegoat and letting it loose in the wilderness. The goat was the sin-bearer, and was sin itself, from its lustful propensities: thus the ancients describe Pan and the Satyrs as half goats, half men, and so Satan is popularly described with the feet and horns of a goat.

The atonement and expiation was darkly shadowed out to all heathen nations, the Britons not excepted. "He was made *shame* for us who knew no *shame*." Horace says[f]:—

> "Cui dabit partes scelus expiandi,
> Jupiter?"
>
> 'And whom to expiate the horrid guilt
> Will Jove appoint?'

The answer of the poet is "Augur Apollo," the sun, the second person of the heathen Trinity.

This deity seems to have been recognised in Britain at Ashma's or Ashmansworth, Ashmans-haugh, and in Germany at Ashmans-hausen.

As בעל און, *Belenus*,
the Gaulo-Celtic Apollo, venerated in Gaul and Bri-

[d] 2 Kings xvii. 30. [e] p. 43.
[f] Carm., l. i. Ode 2, line 29.

tain as seen in various inscriptions, — APOLLINI BELENO [g].

"Le soleil fût aussi surnommé dans l'Antiquité Belenus [h]."

Balling-ham, Balling-don, Belling-ham, Billing (2), Billing-ham, Billing-boro', Billinge, Billing-ford (2), Billing-hay (the place of Belenus), Billings-hurst, Billings-ley (the place of Belenus), Billing-ton (idem), Boling-broke, Bollington (2), Bollin, Bulling-ham, Bulling-hope, Bulling-don, &c.

As *Mam*,

from Hebrew אם, *Am*, 'a mother,' which from אם, 'to support, sustain:' a mother in honour and dignity, a princess — British, *ymam;* Arabic, *Imaum*. *Mam*, 'rich, fruitful, abundant.' Hence *Mamma*, 'the bosom,' from its fecundity; *Mam-mon*, the Syrian god, alluded to by our Saviour under its personal form, "Ye cannot serve God and Mammon [i]," was the god of fecundity, of flocks, herds, and agricultural produce, which formed the *riches* of the peoples of old. Hence the name came to be used for riches absolutely. Austin tells us that in the Carthaginian or Phœnician language *Mamma* means 'gain.' *Mammon* would seem to be a combination of *am*, or *mam*, and *mone*, words of similar import, meaning fecundity, productiveness resulting from the combination of the sun and fruitful showers. *Ammon* and *Mammon* seem to have had so much in common, and derived from the same root, that there is every reason to suppose that they are only different dialectic forms of the same word. *Ammon*, אמן, 'to establish, strengthen,

[g] See Gruter's "Inscriptions," p. xxxvi. [h] *La Tour d'Auvergne*, Collet, p. 146. [i] Matt. vi. 24.

settle, order, ordain,' denotes steadiness, faithfulness, durability, truth, provider, nourisher, &c., and as such an emblem of God, and very properly so, had not the word been perverted to idol-worship. Ammon was known to the Greeks, according to Herodotus, as being the same as Jupiter: *Ἄμμοῦν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία.* Plutarch and Diodorus Siculus concur in the same view.

This idol was represented with the head and face of a ram, and seems to have denoted the sun considered as gaining the northern hemisphere and entering the sign of Aries, or the Ram; "and so," says Parkhurst, "to adopt the expressions of the learned Jablonski[k], commencing the gladsome spring, and cherishing that part of the globe which we inhabit with new light and new heat."

אמן, *Ammon,* then, considered as of Hebrew origin, though with a dialectic corruption, denotes 'the cherishing or fostering sun.'

Mam appears to enter into the names of British towns and places, as Mam-head, Mam-tor, Mamhilad, Mam-ble, (qy. Mam-Baal), Mem-bury, Mem-by, Mum-by, Mamilad, Mimms.

As *Am,* it seems to enter into Am-cotts, Am-ersham, Am-esbury, Am-ington, Am-lwch, Am-field, Am-ney (4), Am-port, Am-ton, Am-well, Am-roath, Am-thill.

As מש, *Mys, Mas, Mis, Mus,*
'to feel after, to grope in the dark.'

The root of the word mystery, משסחרה, and Greek *μυστήριον,* 'a hidden place, or thing,' like the lurking-places of rats and mice. Though Aristotle ignores the derivation, Apuleius admits it, and St. Paul, Acts

[k] *Pantheon Ægypt.,* lib. ii. c. 2, s. 6.

xviii. 27, most beautifully explains this to the polished and educated Athenians in preaching on the text of the inscription which he saw upon one of their altars—TO THE UNKNOWN GOD, *ΑΓΝΩΣΤΩ ΘΕΩ*.

He says, that men should "seek the Lord if haply they might *feel* after Him, and find Him." Feeling after Him, groping as if in the dark, as a mouse in a hole, or a mole underground, "though He be not far from every one of us." We are told also by Solomon[1], that we shall find knowledge—i.e. the knowledge of God's ways, religion—if we "search for her as for *hid* treasure." Such is "the mystery of godliness." The heathen sought the Lord. Much to their credit and praise they did seek after Him, but alas! it was in their own strength; they sought Him not by faith, and His knowledge remained a mystery to them, as it did to the unbelieving Jews. They wanted a visible material view, which is not to be had, for "no man hath seen God at any time," and we must be satisfied with the revelations of Himself which He is pleased to make, and we must receive the same by faith. Even to Moses, who desired "Shew me Thy glory," God answers "Thou canst not see My face, for there shall no man see Me and live."

How thankful ought we to be that while He has "hidden these things from the wise and prudent" in their own eyes, while "to the Jews it was a stumbling-block, and to the Greeks foolishness," there is revealed to us the "great mystery of godliness, God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." God has shewn to us His "hidden things."

[1] Proverbs ii.

The Druids acknowledged it to be a mystery, and as the Athenians had their altars to the unknown, mysterious God, so the British Druids did not forget this important fact, which while it admitted their own ignorance, admitted the glory of the great God.

Hence English Mist, Obscurity. And so Maze and Amaze.

The root seems to crop out in the Celtic names of the townships of Mas-ham (the mysterious light of the sun משחמה), Mashbury, Massingham (2), Mas-boro', Meshaw (the place or tumulus of mystery), Messing, Messingham, Missenden (2), Miss-en, Mister-ton (3), Mistley, Mos-eley, Mossley (2) Mosterton, Mos-tyn, Musbury, Mus-grave (the grove of mystery), Mus-ton, Mus-toe.

Nemet, from נם, *Nem*, or *Nim*, 'to sleep, to sleep the sleep of death.' This seems to have been an attribute of Pluto, the setting sun, and Proserpine his female impersonation, or among the Celtic nations of *Dis* or *Math*. So Nem-esis among the Greeks was one of the deities of the infernal regions. Her name carries the same etymon, נם, *Nem*.

This divinity was probably worshipped at Nematacum in Gaul, qy. at Nismes, among the Nemetes in Germany, and at Nymett, Nym-ton, Devon, and Nympsfield or Nymetsfield, Gloucestershire (called in ancient writings called Nimdefeld), Nimpnett, Somerset. Nemetona seems to have been a Belgo-Celtic divinity, adopted, as was commonly the case, into the Roman Pantheon. There is an inscribed altar to her at Bath in conjunction with the Lucetian Mars, LOVCETIO MARTI ET NEMETONA. As the sun was the chief object of adoration at Bath by the early British inhabitants under all its forms of rising, and setting, and mid-day

splendour, so it seems that the Romans on their arrival adopted their gods, giving a Latin termination to their names, as they did to the names of British places.

Nemet seems to have been chiefly worshipped where the influence of the Belgic Gauls or Celts had reached, and not in the north.

According to the Ravenese geographers in the *Monumenta Historica Britannica*, p. xxvi., Nemeton was a British town; its locality is not fixed.

As שחר and זרה,

'to diffuse, spread abroad, as the morning light[m].' *Shar, Shor, Shur, Sher, Shir, Siar, Cer, Char, Cher, Chor, Jar.*

Char, or *Shur*, was the morning dawn, the grey dusk of morning, and so expressed Gen. xix. 15, xxxii. 24; Isa. lviii. 8, &c.: "And when the morning (שחר) arose," &c.[n] Worshipped by the Druids under the expected "Day-spring from on high" which was to visit us, which Balaam saw in vision, but felt would not be a blessing to him. Sharn-cot, Shorncliff, Shur-dington, Sheringham, Char-field, Chering-ton, Charing-worth, Chor-ley, Jar-row, Siar-ford, Shar-ow, Cher-bury, &c.

As מג, *Mug*,

'to dissolve, melt, decline like *the sun*, to consume away.' Also applied to moisten, מגג, 'to make soft,' as the earth with rain[o]. The rising of the dew at sunset is probably represented by this figure, and the consequent fertility of the earth by these means. Mugmore, (Gloucestershire,) מג מאור, 'the dissolving or melting, retreating sun,' Muggin-ton, Muggelton, Muggleswick, Mox-ley.

[m] Isa. lx. 3. [n] See Parkhurst, p. 691. [o] Ps. lxv. 11.

With this etymon, מג, *Mŭg*, or *Măg*, seems to be connected all kinds of fruits, precious things, benefits. Translators seem to hesitate occasionally whether to read מגנים, *Muggim*, as shields, or fruits, spices [p]. Magdala was a place of sweet spices, and Mary Magdalene may have been so called either from the place she came from, or the sweet odours she poured upon our Saviour. She brought, doubtless, the best of her country's produce, as Abel brought the firstlings of his flock. But מגן, *Magon*, is also 'a shield, a protector,' and Mars, the god of war, was worshipped by Celtic peoples under that title. Figuratively we use the same expression, "the Lord is a sun and a shield [q]." God represents Himself as such to Abraham, "I am thy shield and thy exceeding great reward [r]," i.e. thy nourisher and supporter. Here we have a combination of the two ideas. "Porro clypeus מגן Mogon dicitur a protegendo, nam מגן Mogon est protegere [s]." In Celtic, *Meigeni*, *Machno*, and *Mechain* are terms for a shield. Magnentius, the Celtic chief [t], who assumed the imperial purple, doubtless had his name from hence. Moguntia, in Germany, now called Mayence, derives from the same; and Remagen on the Rhine, and the British townships of Machen, Machyn-leth, Mawgan, Maughan, Magor Maker, Maghull, Moch-tre, Moccas, Moxley. In Northumberland was discovered an altar to MOGONT CAD [u]. Cad, or Gad, has been before shewn to be Mars. In Cumberland was found an altar, DEO MOGTI. The Bri-

[p] The Al-mŭg, or spice-trees, sweet-smelling timber trees, imported by Solomon, had the same etymon.

[q] Ps. lxxxiv. 11. [r] Gen. xv. 1.

[s] Drusius, Annotations on Nahum ii. 3, in *Crit. Sacr.*

[t] Zonara says he was born of a British father, "ὃς ἐκ πατρὸς μὲν γεγένητο Βρεττανοῦ." (*Annal.*, lib. xi. c. 10.)

[u] See *Monumenta Historica Britannica*, cxix.

tish town of Roto-magon is an association of *Rho* and *Magon*, and corresponds with the Remagen of the Rhine, רוח מגן, 'the spirit of Mogon or war.' In the Galatian Celtic district of Asia Minor we find numerous names of places having this etymon, *Mag*, *Myg*, and wherever the Celts settled for any time we find it, as Magn-esia, Myg-donia, Magabala, (an association of *Măg* and *Baal*). I must here differ from the etymon given by Mr. Taylor ("Words and Places").

סתר and שתר, *Satr*, *Shater*,

from Chaldee, 'to shatter, to scatter,' Saturn. "Hence," says Parkhurst[x], "was Saturn the god of fecundity and destructiveness." (See also under שד). Orpheus describes him as

Ὃς δαπάνας μὲν ἀπάντα καὶ αὔξεις ἔμπαλιν αὐτὸς.

The Saxon god Seater, who is said to have given name to our Saturday, has the same origin. "The Saxon Seater," Sheringham observes[y], "is to be found in no writer before Verstegan." We may therefore claim from him a Celto-Chaldee derivation. The name appears handed down in Ströghoel (the British name of Chepstow), *quasi* Satr-ghaul, Setr-ington, Seat-waite, Shat-ter (Gloucestershire), &c. Hence perhaps English Star, Teutonic *Stern* (pron. *Schtern*), Greek Ἀστὴρ.

As גרש, *Gres*,

'the effect of lunar light in vegetation.' Horace[z] calls the increasing moon propitious to the fruits, "prosperam frugum." Hence perhaps the Crescent, 'progressing moon.' The Orphic hymn to Artemis Diana, line 14, translated, is "Thou bringest from the earth

[x] p. 480. [y] Univ. Hist., b. iv. c. 13, § 4, p. 443, vol. vii. fol. ed.
[z] Lib. iv. Ode 6, line 39.

the goodly fruits." Ceres was an equivalent to Diana, and perhaps is derived from this etymon, 'the goddess of growth, husbandry.' We seem to find it in Cressage, Cressingham (2), Cressing, Cress-well, Gresford, Gres-ham, Gresley, Gressinghall, Gressingham, &c.

As גלש, *Glos*, *Glis*, *Glas*, *Clos*, *Cloas*, *Clas*, 'to glisten, to shine like *the sun*, bright, fair, beautiful;' and this again from גל, *Gŭl*, 'round, rotundity in form, as the sun or moon, rotundity in reflection and refraction.' גלה, *Gleh*, is 'to reveal, to shew, to reflect, render bright or polish.' גליון, *Gliun*, is translated by Bishop Lowth[a] as 'a mirror, a looking-glass.' Our word Glass, and Gloss, Glossy, from גלש. Mirrors were made of polished brass, glossy, glass-like. Gloster, which has by continuous tradition been called the fair city or bright city, has this especial etymon; whether from the brightness of its sacrificial fires[b] or its sun-worship, is not so easy now to determine; at any rate it had not its etymon from Gloui, or from a Saxon bearing any such patronymic, as has been pretended, for the Romans had latinized its Celtic name of Glis, or Glevis, into Glevum centuries before the Saxons changed it again into Gleau-caester—unless indeed Gloster be not the original from גלש טור, *Glŏs-tur*, or *tre*, which in British, *ter*, *tre*,

[a] Isaiah viii. 1.

[b] It has been said that Gloucester derived its etymon of brightness from its coal fires, being in the immediate neighbourhood of the coal mines of the Forest of Dean. It is questionable how far the use of mineral coal was known to the ancients; nevertheless the forests with which Gloucester was surrounded would furnish abundance of גחל, *Goal*, or *Coal*, which is a peculiarly Hebræo-Celtic word. "As a noun masc.," says Parkhurst, p. 99, "גחל is used Levit. xvi. 12, Isa. xliv. 19, &c., as a live coal, doubtless charcoal."

treſ, mean 'a palace, a place, or a castle.' The etymon of *Glŏs* comes out in other places of British origin, as Gloos-ton, Gloss-op, Glas-bury, Glas-comb, Glas-ton, Glaston-bury, Glais-dale, Cleas-by, Clos-worth.

Milv, or *Milvus*, מל,

'to tear in pieces, the kite,' which Pierius tells us was sacred among the Britons, "Sacri sunt apud Britannos, non enim milvium iis occidere licebat." The kite was in Eastern countries, so also probably among the Britons, who had their religion from thence, a hieroglyph of the vernal equinox. One of the stars was so called from the kite, which was said to be turned into a star. Milvius was a celestial sign, worshipped by the Britons, probably at Milverton (Somerset), Milverton (2, Warwickshire). If any one fact more than another shews the connection of the mythology of Britain, and Assyria, and Chaldæa, it is the worship of the hawk-god, called also Nisroch, from נשר, *Nisr*, 'to tear in pieces,' a synonyme of מל, *Mil*. See the images of Nisroch, with his hawk-head, in the gallery of Assyrian antiquities in the British Museum *passim*. The hawk is said in Grævius[c] to foretel future things to Apollo.

As הרם, *Hares*,

'the solar orb, also Mars[d].' Hares-comb, Hares-field, Harston (Cambridgeshire), Harston (Lincolnshire), Hareswell (Yorkshire).

As אבירים, *Abirim*.

The material heavens are called by this name[e]. "That the Phœnician Canaanites worshipped their god, the heavens, under this name or attribute of Abirim, or the

[c] vii. 19. [d] Job ix. 7; Judges viii. 13. [e] Ps. lxxviii. 25.

strong ones, is highly probable from the plain remains of a Phœnician temple at Abury, אבירי, in Wiltshire, which still retains the name[f]." Abury (Wiltshire), Ebring-ton, Ebury, Habber-ley, Habergham.

As אלקים, *Alchium*.

"A king against whom there is no rising up[g]." "Perhaps," says Parkhurst[h], "the Phœnicians gave the name of Alalcomenæ to a town in Bœotia, because it was sacred to אלה אלקום, *Aleh Alchium*, 'the irresistible deity,' i.e. Minerva, and was famous for an ancient temple to her." Strabo[i] says that the place remained inviolable, out of reverence to that goddess. Minerva was called Alcomenes in consequence. We are not surprised to find the Phœnician goddess represented in Britain. At Alkam, Olcanley, Halkin, Ulceby, Ulcome.

As בלג, *Belg*.

Schultens, in his *Origines Hebrææ*, shews that *Belg* signifies in Arabic '*to shine out again as the sun*,' after it has been clouded, or as Aurora, to shine again in the morning after it has set at night. The Belgæ of Britain and the continent were eminent worshippers of the sun. Belsh-ford, &c.

As ערב, *Orb*, *Horb*, *Arb*, *Ereb*, *Erb*,

'the evening, or decline of day[k].'

Hence the name of the Phœnician deity Erebus, or Herebus, mentioned by Silius and Polybius.

Hesiod, by a corrupt tradition of the truth[l], makes Erebus and Night the offspring of Chaos:—

Ἐκ χάεος δ' Ἔρεβός τε, μελαίνα τε Νὺξ ἐγένοντο[m].

Oreb and Zeb, in Psalm lxxxiii.

[f] Parkhurst, "Heb. Lex.," p. 4.
[g] Prov. xxxi.
[h] p. 49.
[i] Lib. ix. p. 413.
[k] Gen. i. 5.
[l] Gen. i. 2, 4.
[m] Theogon., l. 123.

Qy. hence English Orb, Orbs.

Erbistock (the place of Erebus), Horb-ling, Orb-y (Lincolnshire).

As רד, *Rid*, *Rod*, *Rad*, *Red*, *Rud*, *Reed*, *Ryd*, 'to descend, decline as the day, *sunset*,' as in Judges xix. 11, "The day was far spent."

Rad-ley, Rid-ley, Rod-ley, Rod-more (רדמאור, 'declining light'), Rad-nage, Rad-bourn, Rad-cliff, Rad'n-ton, Rad-nor, Rad-ston, Rod-way, Reden-hall, Red-isham, Red-grave, Red-mar-ley (רדמאורלי, 'the place of declining light'), Rod-mar-ton, Red-marshall, Reed-ham, Rode, Rod-ing, Rud-ham, Rud-ston, Rud-by, Ryd-al, Rad-stock.

Some of these, however, may have their etymon from רד and רדה, *Rid* and *Rideh*, 'to descend as into a river,' viz. a ford, or ferry, called in British *Rhyd*. The etymological idea of the sun *descending* into the sea, or behind the hills, is the same as that of a person *descending* into a river, or ford.

As שטה, *Shet*, *Shith*, *Shut*,

'when the day shuts off, to decline as the day, *sunset*.'

בית השטה[n], *Bethshittah*, is translated by Parkhurst[o], 'as the house of declination.' It seems to enter into the names of Shet-land, Shut-ford, Shatter, Shot-over, Shotesham, &c.

The close of day is still called in Gloucestershire Murk-shoot, *quasi* מרח שטה, *Murch sheteh*, 'extension of over-spreading, i.e. darkness.'

As בקש, *Bugsh*, *Bux*, *Box*, *Bax*,

'to seek in prayer, to consult the oracles of God,' as in Exodus xxiii. 7.

[n] Judges vii. 22.

[o] p. 693.

Box-ley (a place of prayer), Box, Box-ford, Box-ted, Bux-ted, Bux-ton, Bux-hall, Bux-low, Box-worth, Bax-en-dale. In Germany, Bux-torf, &c.

As חדש, *Chedesh*, *Chedg*, *Codesh*, *Chads*, *Chats*, 'the new moon, the first day of the month [p].'

Chedg-low (the place of Chedesh), Chedzay, Ched-worth, Chediston, Ched-grave, Chats-worth.

As עשש, *Hesus*,

'the waster or destroyer.' The mythologists identify him with Mars, "but probably," says Parkhurst, "the appellation anciently imported the blasting, destructive powers of the heavens." Under such a view he would be synonymous with Sid, Satr, Hateh, &c.

> "Et quibus immitis placatur sanguine divo,
> Teutates, horrensque feris altaribus Hesus
> Et Taranis Scythicæ non mitior ara Dianæ [q]."

It seems to enter places such as Hes-lington, Hes-lerton, Hess-ett, Hessle or His-ley, Hes-ket, Hes-coed (the grove of Hesus), Es-cot, Ess-endon, qy. Isley, Islington, Issels.

Hesus, however, does not appear to have been a very common divinity among the Celts of Britain, but to have been more worshipped among the Gauls of France, where several sculptured stones have been found bearing this name.

As בא, *Ba*, *Baau*, *Baw*, *Bay*,

'sunset, night.'

Eusebius, from Sanchoniatho [r], says that "*Baau* is the same among the Phœnicians as night." Under בא, Parkhurst says, "joined with שמש, *Shemesh*, it is

[p] Amos viii. 5; Leigh, *Crit. Sacr.* [q] Lucan, *Pharsalia*, i. 444.
[r] *Prep. Evang.*, p. 34.

'the place of the solar light's going in *or* off that part of the heavens *or* earth where it goes off,' i.e. the west." It seems to appear in Bau-mer, (*quasi* בא-מאור 'the fading or going, receding light,') Baun-ton, Baw-borough, Bawdswell, Baw-drip, Bawdsey, Bawsey, Baw-try, Bay-ton, Bay-ford, Bay-don, Babraham, Ba-burgh, Babenley.

As *Puck*, פק,

'disguise, deceit, trickery.'

Puck was well known in the Celtic mythology as the god of mischief—in short, the devil.

It has passed from thence into fairyology as the fairy of deceit and trickery.

Pouke or *Pooka*, literally means the Evil One, deriving its name from פק, *Puck*, 'to stumble, to fall:' "Hence," says Parkhurst, "*Peccare*, in Latin, 'to sin,' and Pitch in English, 'to fall;' פוקה, *Pooke*, is 'a stumbling-block, an offence;' *Pæccan*, in Anglo-Saxon, is 'to deceive, to delude.'"

The Celts, if they did not worship, at least endeavoured to propitiate the Evil One. St. Paul avers that the Gentiles did sacrifice to devils[s] doubtless with this view.

In form, Puck was considered to have the figure and horns of a goat, hence Puck is Celtic for a goat.

> "The country where Chimæra, that same *Pouk*,
> With goatish body, lion's head and breast, and dragon's tail[t]."

Playing the puck is equivalent to playing the devil.

Puck had a most extensive range throughout Celtic and Teutonic countries.

In Worcestershire, Puck-hill, Puck-meadow, Puck-

[s] 1 Cor. x. 20.

[t] Golding's Translation of Ovid.

Hall, Puck-croft, Puck-pit, Pucklins, Puckley, the latter corresponding with the Druidical tumuli and cromlechs called in Jersey Pouquelays, i.e. פקלאי, *Puck-lay*, or 'Place of Puck.'

In Staffordshire is Powke-more.

In Gloucestershire, Pock-hill, Puckrup, Puck-more, Puck-pool.

In Herefordshire, Puck-moor.

In Warwickshire, Pucknell in Solihull.

In Yorkshire, Pock-lington.

In Herts., Puckerich.

In Somerset, Puckington.

In the Isle of Wight, Puck-pool, Puckaster.

In Wales, Cwm Pwcca, Puck's, or the Devil's Bridge.

In Ireland, Drohid-a-Pooka, Carrig-a-Pooka, Poul-a-Phooka, &c. In Mrs. S. C. Hall's work on Ireland [u], there are some very interesting remarks on Puck.

Puck and *Tuck* are merely different dialectic pronunciations of the same word, so Tick-hill and Tuck-hill are the same as Puck-hill. תך and תוך, *Tuck*, is also 'deceit, conceited wickedness,' qy. hence τύχη, 'chance.'

There are many places called Tick-hill, the very spots where the imagination would conjure up the existence of fairies and spirits;—one in Gloucestershire, in the parish of Withington, a little wooded dell from whence issues a beautiful spring of water, the very ideal abode of water-nymphs. Possibly, hence the word Tickle, an old word signifying 'tottering, unstable, falling, uncertain,' and the word Tickle, 'to deceive.'

> "Dissembling courtesy! How fine this tyrant
> Can tickle where she wounds [x]:"—

a sensation half pleasant, half painful.

[u] Vol. i. p. 188, &c.

[x] Shakespeare, Cymbeline.

"Ne let the Pouke, nor other evil spirit,
Ne let mischievous witches with their charms,
Ne let hob-goblins, names whose sense we know not,
Fray us with things that be not [y]."

As Satan is morally treacherous, so we have פוך, *Pūck*, or *Pook*, or *Phook*, 'deceitful.' Hence deriv. Greek *φυκος*, and Latin *fucus*, and the old English word *fucus*, 'deceitful,' British, *Ffûg*, 'deceit.'

In Russia there is found Puchatui, Puchlachta.

In India, Puchimgong, Puchampoor, Pucker, Puck-oli (the Pactya of Herodotus, and Peucelaotis of Arrian).

Paku was 'the intelligent or the crafty' among the Egyptians [z]. The Pasht, too, of the Egyptians was probably an equivalent of Puck. But, if Puck-oli and Pactya be the natural modern linguistic transition, so we need not be surprised to find among the Celts in Ireland a corresponding demon called Payshta.

The representation of Puck and Pasht have much in common. The figures of the Egyptian Pasht in the British Museum are represented with the head of a lioness or cat, which was also a symbol of the moon.

Phooka, the Irish demon of mischief, is occasionally represented as a wild horse, as Payshta also is represented as an immense serpent. The Protean forms which it assumed is doubtless attributable to the deceitfulness of Satan, and his assuming different forms, as he did at the Fall to deceive mankind.

As *Tuck*, תוך, we have Ticken-cote (i.e. Tickencoed, Tuck's-wood), Tickenhall, Tickenham, Tickhill, Tockington, Tockenham, Tock-holes, Tox-teth, Tuckin-mill, Tack-ley.

ארץ, *Arth*, *Earthus*, *Hearthus*, *Heartha*, *Ard* (the *d* and *th* being equivalent), 'Mother Earth.' Hence

[y] Spenser's "Fairie Queene." [z] See Rawlinson's "Herodotus."

English Earth, and perhaps Hearth: hearths were originally built of earth. It is clear that the Celts paid divine honours to the earth, but whether they knew it as a planet or not is not evident. Tacitus[a], "In commune, Herthum, id est, Terram matrem, colunt, eamque intervenire rebus hominum, invehi populis, arbitrantur." It seems to enter the names of Arth-inworth as a prefix and as a terminal (see also Appendix on Terminals), Arthuret, Arthington, Ardington, Ardeley, Ard-leigh, Ards-ley (3), Ard-wich, Erth, Erith, Erd-ington, Ears-don, Earth-am, Eard-isley, Eardisland, Harth-al. "Some authors," says Broughton[b], "think that the ancient Britons built a temple to this deity, the remains of which are the famous Stonehenge on Salisbury Plain. Her festivals were generally solemnized in the night." "In the beginning God created the heavens and the הארץ, *earth*[c]."

Terra, the earth, and Tellus, was one of the most ancient divinities of the ancient mythologies, the first indeed after Chaos, honoured under the names of Cybele, Rhea, Vesta, Ceres, Tithea, Bona Dea, Proserpine, &c. She is supposed to have been the mother of gods. As Tithea, see under תמ. It would have been surprising had she been left out of the British catalogue. *Μητέρα Τηθὺν*[d].

As פה, *Pa*,

and reiterated to give additional force, 'the very Pa.' פחפה, *Pa-pa*, 'a governor, ruler,' from פה, 'to extend, to expand in dominion, to dilate, be diffused as the sun.' "This," says Parkhurst, "is a word common to the Chaldeans, Arabians, Syrians, Assyrians, and Persians."

[a] *De Moribus Germanorum*, 39, 40. [b] p. 492.
[c] Gen. i. 1. [d] Homer.

Herodotus considered that the Scythians worshipped Jupiter as *Παπαῖος*: "Papas, Bythynonem sermone cognomen Jovis. Pater non tantum *Πάπας*, *Παπίας*, *Πάππας*, sed et *Πᾶς*, imo *Πᾶ* dicebatur, ut Mater *Μᾶ*[e]." "*Παπαῖον θεὸν εἶναι τὸν ἐπὶ πᾶσιν*, dicunt Scythæ[f]." "Attis," says Diodorus Siculus[g], "was called Pappa;" and Julian the Apostate calls Attis "*the great god*." It seems to mean the governor of the universe, and has descended to Papa, the Pope, the governor of the Romish Church; Papa, the governor of each family; Papa, a priest or governor in the Church. It seems to enter several places in Britain, as Pap-worth (2), Papple-wick, People-ton, Pepploe (the place of Papa), Pop-pleton (2), Pop-lar (*quasi* פהפלאור, 'the light of Papa the sun'), Pop-ham, Poppleford.

As בקר, *Becker*, *Beecher*,

'searching out, surveying.' "The morning light which surveys all things," so used Gen. i. 5. "The day-spring from on high hath (surveyed us, looked down upon us) visited us[h]."

"Sol qui terrarum flaminis opera omnia lustras[i]."

"Ηλιος θ' ὃς πάντ' ἐφορᾷς[k].

Found in Becker-met (Cumberland), qy. Becconsal, Beechamwell, Beeching-stoke, &c.

As בש, *Bos*, *Bosh*, *Bash*,

'shy, retiring, the retiring moon or sun.' The moon was worshipped at Bubashtes as the shy, shame-faced goddess, under the figure of a cat—cats being shy animals[l].

[e] Valk, Herod., lib. iv. c. 59.
[f] Origen, c. Cels., l. 5, p. 262.
[g] Lib. iii.
[h] Luke i. 78.
[i] Virg., Æn. iv. l. 607.
[k] Homer, Il., iii. l. 227.
[l] Parkhurst, p. 82.

Seems to crop out at Basford, Bassingham, Bos-bury, Boscomb, Bosham, Bosherton, Bosley, Bossal, Bossington, Boston, Bosworth, Bussage, Bishton, Bishamton.

As ברך, *Berk*, *Brack*, *Brock*,

'to kneel, to worship, to bless as man doth God, to bow the knee.' Berkeley (place of worship), Brackley (ditto), Brock-ley (ditto), Berk-ham-sted (place of solar worship), Berkham (in Bisley, Gloucestershire, ditto), Bark-ham (ditto), Bracken-field, Berkswell, Brock-hamton, Bracknell, perhaps Brockthrop, and Brockworth, Gloucestershire, &c.

As פתה, *Peteh*, *Pet*, *Put*, *Phet*,

'the seducer,' the same as Tophet, the Patch of Fairyology, and Pasht of the Egyptians. "He defiled את התפת, the Tophet which was in the valley of Hinnom [m]," &c.

Pet-ley (place of Peteh), Pett, Pet-ham, Petherick, Pether-ton, Petherwin, Pet-ton, Pet-worth, Put-ford, Puttenham (2), Putley, Put-loe, Pytch-ley.

As הג, *Hog*, *Og*, *Oc*,

'round, the round moon or round sun.' Occold, Ockham, Ock-ley, Ogbourn, Ogley, Ogwell.

As בלה, *Bleh*; בלי, *Bli*,

'dissolution, death,' synonymous with Pluto and Math. Death was constantly reckoned by the heathen among the divinities or attributes of divinity. Appears in Bledsloe (Gloucestershire), Blid-worth, Blis-worth, Bled-low (Buckinghamshire), Bletsoe (Bedfordshire), Bleth-vaugh (Radnorshire), Blechingley, Bleasby, &c.

As דגן, *Dagon*,

'the god of the Philistines.' *Δάγων ὃς ἐστὶ Σίτων*,

[m] 2 Kings xxiii. 10; Jer. vii. 31. See Parkhurst, under פתה, *Peteh*.

i.e. the corn-giver[n]. Seems to have been more worshipped in Britain as Sit or Siton, (see under Sid); nevertheless it seems to crop out in Dagen-ham, Daglinworth[o].

As יד, *Id*,

'the hand, lifting up of the hands, the hand of God, Divine agency, God Himself.' The Almighty power of God is expressed by His hand.' *Θεοῦ σὺν παλάμᾳ*[p], 'by the hand of God. A hand was the sign of victory. Saul, after his victory over the Amalekites, "set him up a place," a monument: the LXX translate it *χεῖρα*, 'a hand.' Id-bury, Iddes-leigh, Ide, Id-ford, Iden, Id-le or Idley, Id-licot (the grove of Id), Id-miston, Idsworth, Hide, Hid-cot.

As לבנה, *Libnah*,

'the white of the moon[q];' frequently associated with חמה, *Hame*, 'the solar flame[r].' This seems precisely the state of the case at Luben-ham (Leicestershire).

As נב, *Neb*, or *Nib*, and נבו, *Nebo*, נב, *Neb*,

'to bud, germinate, fructify.' A Babylonian deity associated with Bel or Baal, "Bel boweth down, Nebo stoopeth[s]." Supposed to correspond with Dagon, a god of fertility, and Mammon, entering into the names of Nabopolassar, Nebuchadnezzar, Nabonassar, Samgar-Nebo, &c.

Nib-ley, (נבלאי, 'the place of Nebo, a place of pro-

[n] Sanchoniatho.

[o] Thomas Rudborne, the monk of Winchester, mentions that Cerdic the Saxon was buried in the temple of Dagon at Winchester. (*Anglia Sacra*, vol. i. p. 189.) The Saxons, therefore, as well as the Britons, seem to have been given to that worship.

[p] Pindar, Olymp. x. line 25. [q] Canticles vi. 9; Isa. xxiv. 23, xxx. 26. [r] See Parkhurst, p. 352. [s] Isa. xlvi. 1.

ductiveness, fruitfulness,') two in Gloucestershire, qy. Nebo, in Wilts.

As נהר, *Ner*, *Nar*, *Nor*; נר, *Ner*, *Nir*, *Nor*, *Nur*, 'light of the sun,' Norbiton, Norden, Narborough, Narberth, Nerquis, Nurstead, &c.

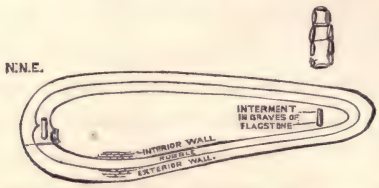
As *Mad*, *Mod*, *Med*, *Mawd*, *Mid*, מאד, 'strength.'[s] Hence might, power, an attribute of deity under all phases of religion.

Maiden Castle, Dorset, Maiden Bower, Oxfordshire, מדן בירה, *Madan Burgh*, not from any idea of a maiden, but from מאד, *Mād*, 'strength,' Celtic, *Maidan*, 'strong.' *Chilmad*, כלמד[t], means 'great strength, or all strength.' Maddington, Madhurst, Maddingley, Madley, Madeley, Maidstone, Maidford, Maidwell, Maiden Newton, Medmenham, Medbourne, Modbury, Mawdesley, Midhurst, &c.

[t] Ezek. xxvii. 23.

The Ablington Tumulus, Gloucestershire, opened July 27, 1854.

This tumulus is an elongated oval about 270 ft. long by 100 ft. wide, and 12 ft. high, built of the common



oolite stone of the country. On opening the soil at the side, the mound was found to be surrounded by a double wall of dry masonry, each having a single face outwards and filled in with rubble-stone: these walls seem to form a sort of rampart. The interior part of the tumulus was built up of loose stones placed in a slanting position converging to the centre, like a succession of roofs placed one upon the other, a kind of gutter apparently running down the centre through the whole course of the tumulus. A straight dry wall here and there at intervals intersected this sort of roof at right angles, so as to strengthen the fabric, the whole covered with soil and turf at the northern or principal end (for this tumulus stands north and south rather than east and west, as most others); the two surrounding walls make a double curve inwards, like the top of the figure of the ace of hearts in a pack of cards. Directly in the centre of this curve, between the two walls, is placed a large upright, flat, oval-shaped stone, 6 ft. high by 5 ft. wide, and

3 in. thick, standing upon a rough perforated oolite stone, such as is often found on the Cotteswold Hills.

Beneath the soil in several places were discovered wood-ashes, and several pebbles of a geological character, shewing that they had been brought from some distance, and used perhaps as sling-stones [u]; a few flints also were found, but only one or two which appear to have undergone any manipulations. An interment was found at the small end of the mound, in a grave made of rough stones, which contained a skeleton, pronounced by Dr. Bird to be of Celtic race, though the grave and skeleton had suffered much damage, probably when the ash-trees were planted upon this end of the mound—to judge from the size of the trees, probably seventy or eighty years ago.

The similarity of structure between this tumulus and those of the Western Himalayas of India, as mentioned in Thomson's travels in that country, is very remarkable.

In the immediate vicinity of this tumulus there exists a round hut underground, formed of dry walling similar to that employed in the construction of this tumulus. There were formerly more of them close at hand. They are called in the vernacular Shepherd's huts, but any one who has ever seen any of those singular structures called Picts-houses in Scotland and

[u] The discovery upon many of our Cotteswold tumuli of round pebbles of a geological formation, different from the stone of the country, may be accounted for by the fact that they were used as sling-stones —slings being in Celtic nations one of the chief arms for war and the chace. All Celtic nations were expert *balearides* or slingers, and these stones were probably dropt at the great gatherings for sacrificial rites on these spots, some of them brought from great distances. There is also reason to believe that divining by sling-stones, as subsequently by arrows, was a practice among them.

the Shetland Isles, and compares them with those figured in Mr. Godfrey Higgens's "Celtic Druids," will have no difficulty in recognising their origin; the same little recesses and seats are found in both. It is hoped that further research may be made this year into this tumulus, when there is every probability that some interesting sepulchral chambers may be found, from the fact of the similarity of construction between this barrow and that at Rodmarton and Belas Knap. Further exploration at the latter of these, has given us another interesting chamber or kistvaen, in which the skeletons of fourteen persons were found, the crania of which are about to be described by Dr. Thurnam, the able editor of "British Craniology."

APPENDIX II.

A LIST OF RIVERS IN BRITAIN, APPARENTLY EXHIBITING IN THEIR NAMES THEIR CONNECTION WITH THE MYTHOLOGY OF THE CELTIC BRITONS.

SENECA says, "We pay divine honour to the sources of great rivers[a]." The *fons solis* is mentioned by Pliny. Facciolati, quoting Gruter, remarks that among the heathen, springs and sources of rivers were dedicated to Baal the sun. Pausanias says, that at Phæræ, in Achaia, was a fountain sacred to Hermes, which was called Hamah, (another name for the sun, meaning heat,) near which were thirty large upright stones, erected in remote ages, when instead of images the Greeks adored unhewn stones. May not the names of most of the British rivers be traced to a religious or superstitious origin?

The Hyperboræans, or Druids, repaired regularly, says Ælian[b], to the banks of the river Peneus, in Thessaly, to worship their deity Apollo, פנים, *Penim*, 'the surface of the heavens.'

Maximus Tyrius[c] says, "Divine honours were paid to rivers from their utility, as the Nile among the Egyptians—their beauty, as the Peneus among the Thessalians—their vastness, as the Danube among the Scythians, or their mythical qualities, as the Achelous among the Ætolians.

[a] Epist. 41. [b] Var. Hist., lib. iii. c. 1. [c] Dissert. viii. p. 81.

All water received divine honours, as a principal element in creation. In mythology,—

The ocean was the universal power of creating water.

Tethys was its symbol.

Achelous the spirit of drinkable water.

Neptune that of salt water.

Amphitrite had the power of producing both.

The Nymphs were the spirits of fresh water.

The Nereids those of salt water [d].

Mr. Maurice, in his "Indian Antiquities," shews the wonderful similarity between the primitive manners and theology of the Chaldæans and Indians, especially in the veneration for sacred fountains formerly so prevalent in Cashmere, the region of India probably first inhabited. The remembrance of the awe created on the breaking up of the fountains at the great Deluge may have had something to do with this worship among the early re-inhabitants of the earth.

Avaon, according to the Triads, was the third Bull-sovereign of Britain, one of the cardinal points in the sun's course, and a title of solar deity [e].

The decoration of wells, continued at Tissington, in Derbyshire, and elsewhere, seems to trace back to Druidical fountain-worship.

Σέβονται ποταμοὺς μάλιστα [f]. 'Of all things in nature they reverence rivers most.'

The immense importance and value of water made it an object of divine honours. Fountains and rivers were dedicated to the sun. Bryant shews that the majority of rivers had their names from the sun or some of its attributes or effects. Gildas informs us that the Britons were addicted to river worship.

[d] Eusebius, *Prep. Evangel.* [e] Davies, "British Druids," pp. 135, 200. [f] Herodotus, lib. i. c. 138.

The *Thames, Tame, Tamar, Teme.* The river upon which our capital is situate should claim our first attention.

"Thami-masidas," says Herodotus[g], "was *Neptune* among the Scythians."

Rawlinson[h] considers that our name of the Thames is derived from this source. Without in any way repudiating this etymon, I would only suggest that as Neptune, Adonis, and Thammuz have been shewn to be all one, so תמז, *Thams* or *Thamuz* is the root.

Jerome interprets Thammuz by Adonis, and Adonis, says Macrobius, is the sun, whom Milton poetically records[i]:—

> "Thammuz came next behind,
> Whose annual wound in Lebanon allur'd
> The Syrian damsels to lament his fate
> In amorous ditties all a summer's day;
> While smooth Adonis from his native rock
> Ran purple to the sea; supposed with blood
> Of Thammuz yearly wounded."

The *Don*, Yorkshire, *Dun*, Scotland. As above, from Adon, Adonis, דן, *Don*, and אדן, *Adon*.

> "Adonin quoque solem esse non dubitatur[j]."

There is the river Adonis in Phœnicia.

The *Avon*, the *Even*-lode, from און, *Avon*, *Aun*, or *On*, 'the sun.' See Appendix I.

As the name of a river, most frequent wherever the Celtic language has reached. There are a dozen or more Avons in England; Gloucestershire can boast of three.

Whether the Abana of Damascus were the same may

[g] Melp., 69.
[h] Herod., Essay ii. vol. iii. p. 200.
[i] "Paradise Lost," lib. i. v. 446.
[j] Macrobius, *Saturn.*, lib. i. c. 21.

be questioned, though probably it may have been, as it appears to crop out again in the Ibero-Celtic form of Abano. From the number of rivers in Britain having this dedication, the name Avon came to mean a river.

The *Humber*, חיום, *Hium*, 'the mid-day, the mid-day sun[k].'

The *Alne* (Warwick and Northumberland), *Allan-water* (Scotland), *Al-an* (Cornwall), *Ellen* (Cumberland). אל און, *Al-aun*, 'the Lord the Sun.' See Appendix I., under אל and און.

The *Hêl*, the *Heyl* (Cornwall), the *Hull* (Yorkshire), from אל, *Hel*, *Hal*, 'the sun.' *Heaul* (British) as above.

The *Al-wen* (Derbyshire) from אל, *Al*, and עין, *Win*, 'the eye of *Al*, the sun.'

The *Habren*, *Hafren*, or *Severn*.

This appears to be a conjunction of two words having precisely the same primitive idea, viz. אוב or אב, *Hab*, 'tumultuous, swelling, heaving, dilating,' and רן, *Ren*, רנן, *Renn*, 'to swell, vibrate, heave up and down.' Qy. hence Anglicè, 'to run.' The agitation of this river is well known, and its celebrated bore or tide, which as it has been made the subject of the effusions of poets ancient and modern, so it excited the worship of a primitive and more enthusiastic people. They saw in it the agitating spirit of divinity, and worshipped it as such. אוב, *Aub*, 'is the inflation of the spirit,' as רן, *Ren*, is 'the vibration of that spirit, the hovering as of the Spirit of God moving upon the face of the waters.' So also

The *Wye* (Herefordshire and Derbyshire), the *Wyver*, the *Wea-ver*. *Gwy* and *Wy* 'is spirit' in British, and 'life and strength,' corresponding with *Vi*, *Vis*, *Vigor* in Latin, and with חיה and הו as applied to

[k] Parkhurst, "Heb Lex.," pp. 221. 265.

waters, חיים, 'living, springing, running,' as opposed to מת, *Moth*, 'dying, stagnant[1].' *Creir-wy* and *Lly-wy* as daughter of Ceridwen, or the British Ceres, was the Proserpine of the British Druids[m].

The *Rhee* (Cambridgeshire), *Rye* (Yorkshire). See Appendix I. under *Ra, Rhe.*

The *Arun* (Sussex), רן, *Run* or *Ren*, or ארן, *Arun*, 'to vibrate freely, to flash, quiver, exult,' (see above). Arene, Axne, or Thebe was a goddess, supposed daughter of Neptune. Mr. Bryant considers, and Parkhurst after him, that she was one of the impersonifications of the Noachic ark. ארון, *Arun*, says Parkhurst, is 'a coffer, or chest, or ark.' It is so applied to the Ark of the Covenant. This sort of impersonification, we know, was much adopted by the Britons. The Arno in Italy had probably the same origin from its Celtic inhabitants.

Ran-bury camp overhanging the Coln river in Arlington, Gloucestershire; Rams-bury, Wilts.

The *Wear* (Durham), the *Wyre*, the *Ver.* אור, *Aur*, *Gyyr*, British, and ער, *Or*, whence Gr. *ὄρω*, Lat. *Orior*, 'to rise,' *Oriens*, 'the East.'

The *Quin* (Herts.), כון. See Appendix I.

The *Beane*, (Herts.), בן. See Appendix I.

The *Gade* (Herts.), גד, *Gad.* See Appendix I.

The *Rib* (Herts.), רב, *Rib*, 'abundance, fertility.'

The *Lugg* (Herefordshire), see *El-uck*, Appendix I.

The *Tyne* (Northumberland), the *Teign* (Devon), טן,

[1] See Parkhurst.

[m] The names of rivers having *wy* for their termination seem generally to shew by their prefix the particular deity to which they were dedicated, as Myn-wy to מני, *Meni;* Gar-wy to אור, *Aur* or *Gyr;* Con-wy to כון, *Cun* or *Con;* El-wy to אל, *Al* or *El;* Llug-wy to אלהנ, *Eluck;* Sol-wy or Sol-way to כל, *Sol;* Hond-wy to און, *Aun* or *Hon.* For these different appellations of the deities, see Appendix I.

and טין, *Tin,* (Chaldee,) 'mud,' corresponding with טט, *Tit.* See Appendix I.

The *Monnow* (Monmouthshire), anciently Mone and Mynyddew, from מני, *Mene,* which see in Appendix I.

The *Honddy* (Monmouthshire), און די, *Hon-di,* 'the divine *On,* 'the sun.'

The *Bollin* (Cheshire), בעל, *Bol, Baal.* See Appendix I.

The *Croco* (Cheshire). See under *Cruach,* Appendix I.

The *Etherow* (Cheshire). See Appendix I., *Hete* and *Rao.*

The *Coln* (Gloucestershire), vulgarly pronounced Chioun or Cown. See Appendix I., כון, *Chiun* or *Cun.*

Mr. Whitaker[n] derives the name of the Colne from "*Col-aun,* in Celtic 'a current of waters;'" "Avon," says he, "being changed into *Aun, An,* or *Un;*" but according to the theory of this work, we shall see the derivation of *Aun, An,* or *Un,* און, under that head in Appendix I.

Adopting however, if it may be, Mr. Whitaker's idea of Coln or Colne being an abbreviation of *Col-aun,* we find that word readily derivable from כלאון, 'the perfect Aun, On, the perfect sun-god;' as *Alaun* contracted to *Alne* would be אלאון, 'the sacred sun-god.' Whitaker, who quotes Gildas, and correctly so, as to the fact of the Britons worshipping the rivers and fountains as divinities, fails to trace up the etymons of the rivers to their mythological origin, but is satisfied with some commoner and more matter-of-fact meaning, overlooking the fact that if they were divinities they would have had mythological names.

The *Mersey,* מאור, *Maur, Illuminare,* and אי, *Ey,* 'the female impersonation of the sun.'

The *Fal* (Cornwall), פל, *Phal.*

[n] Hist. Manchester, vol. i. c. 5.

The *Ivel* (Beds.), *Heaul*, אל.

The *Winrush* (Gloucestershire), עין ראש, 'the Lord the fountain of day (sun),' or ריש, Syriac.

The *Grant*, from קרן, *Gran*. See Appendix I.

The *Nene*. See under *Nan*, Appendix I.

The *Cockett* (Northumberland), *Cocker* (Cumberland), ככר, corresponding with the Cocytas of Epirus.

The *Weland*. See under *Wayland-Smith*, (p. 110, note.)

The *Leatheswater* (Cumberland), *Lath-Mill-River* (Derby), see under לילת and לילית, *Lilith*.

The *Yar* (Norfolk), *Aar* (Switzerland), *Jaar* (Flanders), from אור, 'light, sun.' See Appendix I. אר, 'to flow, as light or water.'

The *Isis*, *Ouse*, *Waes*, *Usk*, *Esk*, *Exe*, *Axe*, *Wash*, *Is-burn* (Gloucestershire), *Yst-with* (*Oise*, in France). The *Ys-twith* was the Styx or sacred river of the British Pluto. All seem to have had their etymon in the Hebrew יש, *Ish*, and אש, *Ash*, meaning 'reality, or substantiality, anything real, valuable, lasting, or substantial.' Water being one of the most valuable natural productions, was invested with god-like qualities, and therefore a root is assigned to it denoting what is self-existent, durable, and valuable. Fire and water, and human existence°, seem to have had the same etymon, איש, 'a being, or thing existing;' thus in St. John, "the Spirit, the water, and the blood."

Usque in British means water, *Aqua* the same in Latin.

° "Virum, Hebræi vocant Is, quod nomen ab Es, quod ignem significat derivatur, ut viri nomen ab callidâ et igneâ viri naturâ inditum fuerit."—*Eusebius Pamphilus, Prep. Evang.*, lib. xi.

No doubt from hence was the idea of Prometheus stealing his fire from heaven to animate his men made of clay.

The poetical marriage of the Thame and the Isis may have originated from the composite name of Thame, or Thammuz, and *Ish*, 'water,' i.e. the water of the sun. Isis is, in short, nature, and perhaps represented nature's god. Plutarch identifies Isis with Muth, which is Pluto, or the setting sun. The Isis of the Egyptians seems to have been a goddess, and to have represented the moon. Diodorus identifies Osiris with the sun, and Isis with the moon: Eusebius the same. He says that the moon was called Isis "ob antiquissimum et sempiternum ortum."

A stream which flows into the Euphrates is called Is[p]. "Ees, or As, or Is," says Mr. Bryant[q], "was one of the titles of the sun." It was one of the radicals of heathen mythology. Ish, or Esh, had the value of the moon-god in some of the old dialects[r].

The *Parrot* (Somersetshire), *Forth* (Scotland), *Frome* (Gloucestershire, Herefordshire, and Somerset), *Fram*, *Fraw*, *Aber-fraw* (Wales). Corresponding with the Porata, now the Pruth. Eu-phra-tes has the same etymon, apparently from *Phra*, or פר, 'the fertilizer.' *Phra* is the sun. See Appendix I. under *Phra*.

The *Aire* (Yorkshire), *Ure* (Yorkshire), *Ury* and *Orr* (Scotland), *Yar* (Norfolk), *Ere*-wash (Derbyshire), *Or*-well (Suffolk), *Yar*-row (Scotland). "Air, or Aur," says Rawlinson, "was a well-known god of the Mendæan mythology, presiding over the firmament. The god אור, *Ur*, identified with the sun—Aur-or-a.

The *Lwch-wr*, in Caermarthenshire, may have its etymon from the same.

The *Aren* (Scotland), *Win*-rush (Gloucestershire).

The *Win*, עין, 'eye of day, the sun.' Winrush from

[p] Herod., lib. i. c. 179. [q] Vol. i. p. 31.
[r] Rawlinson, vol. i. p. 617.

עין, *Win* and רשה, *Reshe*, 'to have force, to rush.' ריש, *Rish; Rhys*, 'powerful,'—British; *Ruisseau*, 'a rushing brook,'—French; *Ruis*, 'a way, a road, a forced passage; ראשים, *Rashim*, 'the heads or origins of streams of water[s].'

The *Dove* (Derbyshire), *Dovey* (qy. Doubs in France also Celtic), probably from דב, *Dob*, 'to murmur like a dove.'

The dove was deified by the Syrians as a goddess, and deemed the interpreter of the will of the deity[t]. The Peleides were the doves, and worshipped as such. Semiramis was worshipped as a dove.

"The dove is Ione, Juneh, or Juno; Venus-Juno, or Astarte," says Mr. Faber[u], "was a personification of the ark emerging from the waters of the Deluge uniformly attended by the Noetic dove."

The dove, like Venus, represented female fertility.

The river Dove is noted for its murmuring sound, rushing over rocks and through caverns, and waters a fertile country.

The *Lune* (Westmoreland), the *Lin*, *Line*, *Lynn*, *Lyn*-her.

Lunus was the moon-god[v].

The *Gala* (Scotland), the *Gill*. גל, *Gal*, *Gula*, 'the great goddess. See Appendix I. under *Gal*.

The river Gallus in Asia Minor.

> "But Yarrow braes nor Ettrick shaws,
> Can match the lads of Gala water."

The *Nene*.

Nin appears in the Babylonian mythology as Her-

[s] See Parkhurst, "Heb. Lex.," p. 634; Genesis ii. 20.

[t] See Bryant's "Analysis," vol. iii. p. 114, &c.

[u] Cabiri, vol. i. p. 83. [v] Rawlinson's "Herod.," vol. ii. p. 545.

cules, but Hercules is elsewhere identified with the sun [x].

The *Nar* (Norfolk), נר, *Ner*, 'to divide.' Nêr was the god of the ocean, the Nereus of the Greeks and Romans.

The *Churn* (Gloucestershire), קרן, *Cheren*, 'the horned,' from Apollo.

River gods were generally represented as horned :—

> "Corniger Hesperidum fluvius regnator aquarum
> Contortis cornibus Ammon."

Isis is represented as—

> "Imitataque Lunam
> Cornua fulserunt."

The windings of the Churn may have suggested the idea of the horned Apollo as its patron deity, as the murmurings of the Dove suggested the name of that river.

The Cyr, and Cur, and Cyrran, classical rivers, are identified with Apollo, *Κυρραιος*.

The *Cam* (Cambridgeshire and Gloucestershire), *Cam-el*, or Al-an (Cornwall). *Cam-il*, 'the sun. חם אל,' *Chamal*, a title of the deity commencing in Chaldæa, thence extending to Egypt, Greece, Etruria, and Britain. Worshipped at Camelodunum, *hodie* Maldon.

Identified also with Mars in Gruter [y], on an inscription found at Rheims, in Gaul,—

MARTI CAMVLO.

Chem among the Egyptians was the generative principle [z].

The Cam is called otherwise the Granta. Gran, as shewn in Appendix I., to be another name of Apollo.

[x] See Eusebius, *Prep. Evang.*

[y] Vol. i. p. lvi. note 11.

[z] Rawlinson, vol. ii. p. 289.

The *Neath* (Glamorganshire), *Nith* (Dumfriesshire), *Nidd* (Yorkshire).

In Armenia, near Comana, was the temple of Anait, or fountain of the sun[a].

Neith was worshipped as Minerva, or the Moon, at Sais, said to be self-born. *'Αρσενόθηλυς*, i.e. male and female. She is identified with Venus in the East country[b]; and with Pluto and Proserpine as Nydd in Britain[c]. See Appendix I.

Mirein Anoeth, 'the fair circle of Anoeth[d].'

The *Sol-way* (Cumberland).

This river carries with it its dedication to the sun in its name of Sol. סל and חי, *Wy, Gwy,* 'the watery spirit.' Into it run other rivers having also a mythological etymon, the Nith (as above) the An-an, the Esk.

The *Ken* (Scotland), *Kennett* (Berks.), *Kent* (Lancashire), from כון, *Chiun,* 'the moon.' See Appendix I.

The *Sid* (Devon), from שד, Pluto and Proserpine. See Appendix I.

The *Dee* (Cheshire), די, 'sufficiency,' *Dhu,* 'God.' "From hence the Latin *Dis,* 'rich;' and from this root the Celts seem to have had their *De, Di, Te* or *Dia,* the only appellation by which God is known to those who speak the Gallic of Britain and Ireland[d]."

Dee-meter answered to Ceres, Proserpine, Venus, &c.

The Dee was called by the Britons *Dywrdwy,* or 'the divine water.'

The *Tidi* (Cornwall), from a similar etymon.

[a] Bryant, vol. i. p. 37, quoting Strabo. [b] Rawlinson, vol. ii. p. 529.
[c] Song of Cuhelyn. [d] Parkhurst, "Heb. Lex.," p. 129.

APPENDIX III.

THE IDENTIFICATION OF THE NAMES OF MOUNTAINS IN BRITAIN WITH THE MYTHOLOGY OF THE CELTO-BRITONS.

Hill and mountain-worship is of the highest antiquity in the East. God is said in the Psalms to have been provoked by the "hill-altars" of the idolaters.

It is generally supposed that the advice given to David, which was so obnoxious to him, viz. that he should "flee as a bird unto the hill," meant that he should betake himself to that kind of worship.

There was a sort of impression among the heathen that the higher they ascended the nearer they were to heaven, and consequently to communication with the Deity.

It was the custom to worship the sun under the name of Jupiter upon the highest hills, because they thought it right that he who was the chief god should be worshipped in the chief places, and that the highest in dignity should be worshipped in the highest situations: hence he is called ἐπάκριος Ζεὺς, 'Jove of the mountains.'

The impression of the Babel-builders was, "Let us build a tower whose top may reach unto heaven."

Balak took Balaam to the top of Pisgah, that he might thence communicate with the Deity. It was on the tops of the rocks that he expected his spiritual manifestations: "From the top of the rocks I see Him, and from the hills I behold Him[a]."

[a] Numbers xxiii. 9.

The Britons, like other nations, dedicated their mountain-tops to the gods of their mythology. "Nominatim inclamitans montes ipsos, aut colles vel fluvios—quibus divinus honor à cæco tunc populo cumulabatur [b]." Thus we see—

The *Mendips*, commemorating their worship of מני, *Meni*. See Appendix I.

The *Quantocks*, representing the worship of כון, *Chiun*, *Cun*, or *Quan*.

The *Grampians*, shadowing out the worship of the Apollo Grannus, קרן. See Appendix I. under *Gran*.

The *Tiviots*, the Hills of, דיהי, *Divy*, 'the Divine Spirit.'

The *Ochil*, עגל, 'a calf.' The emblematic name among the heathen of fire, the celestial fluid, the great circulator, the sun. *Ochil* or *Uchil* also means 'lofty,' in the Celtic language 'the lofty God.' The idolatrous Israelites, following the Egyptians, worshipped the calf as such.

The *Wrekin*. Uricon seems to include the associated gods אור, *Ur*, and כון, *Cun*.

Ben Cruachan, Argyleshire. See Appendix I., *Crock*.

Qy. *Ben Nevis*,

"Mnevis Taurus soli sacer [c]."

"The name," says Parkhurst, "may be a derivative from מנה, *Meneh*, 'to distribute,' and אש, *Ash*, 'fire,' and so denote the fire as a distributing light throughout the whole material system.

Cran-crook, containing Gran and Crock.

The *Galtee Mountains*, Ireland, from גל, *Gal*, *Gala*, 'the moon.' See Appendix I.

[b] Gildas.

[c] Eusebius, *Prep. Evang.*

NAMES OF THE SUN.

Baal, Bal, Bel, Bolathen, was the Sun. (Chronic. Alexandrin.: *Φοίνικες καὶ Σύροι τὸν Κρόνον Ηλ, καὶ Βὴλ καὶ Βολάθην ἐπινομάζουσι.* Damas. in Isidor. apud Photium; Servius de Belo Phœniciæ.)

Baal Peor, Baalphegor.

Beelsamen, Belenus. (Ausonius.) In inscriptions he is called Apollo Belenus.

Moloch or Milcom was the sun.

Belanus. (Julius Capitolinus; Vossius; Hesych.; Tertullian.)

Saturn was the sun. "Assyrios constat Saturnum (quem eundem ac Solem dicunt) Junonemque coluisse." (Serv. 1. Æneid.)

Baalzebub, the lord of the sacrifices of the dead, the same as Pluto, the winter sun.

Adon, Adonis, Adoneus, who was also Gingras and Thammuz, was the sun. (Macrobius; Ammianus Marcellinus; Lucian.)

Priapus was the sun. "Solis vim generativum denotat." (Orpheus in Onomacriticis; Suidas.)

Adad was the sun among the Assyrians. (Macrobius.) Benhadad the son of the sun.

Acmon.

Lucifer was the sun.

El, Al, Hal, Helios.

Aun, An, On.

Uranus was the sun.

Cronus was the sun. (See under Baal.)

Lunus.

Monah was the sun, by the Egyptians the same as Baal Meon.

Oriens.

Orus, Aur, Ur, Horus. (Herodotus, lib. ii. c. 144.) Orus, the son of Osiris, whom the Greeks call Apollo. (Diodorus Siculus; Macrobius; Suidas.)

Alilat and Urotalt. (Arabicus; Herodotus.)

Osiris was the sun by the Egyptians. (Plutarch; Statius; Diodorus Siculus.)

Grannus. In Britain as far as Scotland, from an inscription found at Musselburgh, APOLLINI GRANNO. Hence probably the Grampian Hills, where his worship was carried on. (See Genebrier, Hist. of Carausius.) קרן, *Ceraun*, 'to diffuse rays of light;' *κεραυνὸς, fulmen.*

Ammon, Hammon among the Libyans. (Macrobius.)

Sin, Shan, Sivan, Shivan.

On.

Anameleck, Adramelech, the priest of On.

Phanes. (Macrobius.)

Lunus.

Thammuz. (Vopiscus in Aurelius.)

Mithras, among the Persians. (Suidas; Hesychius; Plutarch; Strabo; Herodotus.)

Nittrax, Moth, Muth, Myth. (Eusebius.)

Assabinus by the Æthiopians. (Vossius.)

Anaitis, Oman. (Strabo.)

Memnon.

Eous, same as Aurora, rising sun.

Attis, Atys, Bendis, Anubis, Mythras. (Julian and Lucian; Hesychius.)

Tharamis. (Lucan.)

Apollo. (Macrobius; Vossius, &c.; Ovid; Plato in Cratyl.; Cicero, &c.)

Ap-heulen, British, the son of healing,—"the Sun of Righteousness, with healing in His wings."

Phœbus. (Ovid; Plato.)

Sol. (Ammianus Marcellinus, lib. 19; Plutarch.)

Amanus, Ammon, Hammon. (Macrobius.)

Jupiter. (Macrobius from Homer; Sanchoniathon; Eusebius.)

Diespiter. (Varro.) Diei-pater.

Zeus, Saos.

Taramis, Tartack.

Dis.

Chamos, Chemosh. (Jerome; Vossius.) The Comos of the Greeks from *κόμη*, 'hair,' the rays of the sun being compared to locks of hair.

San, Shivan.

Ares, Mars, חרס. "Hares enim solem significat." (Masius in Joshua xxiv. 30.) *τούτῳ τῷ Ἄρει πρώτον στήλην ἀνέστησαν οἱ Ἀσσύριοι, καὶ ὡς θεὸν προσκυνοῦσι, Βαὰλ ὀνόμαζοντες.* (Josephus, *Antiq.*, lib. viii. c. 7; Vossius.)

Serapis.

Pan, Janus. "Pan ipse quem vocant Janum sub hoc habitu quo cernitur *solem* se esse prudentioribus permittit intelligi." (Vossius.)

Bellatucardos by the Britons. Altars discovered in Cumberland and elsewhere in Britain.

Nergal.

Mercurius, Teutates, Irmensul.

Pluto. (Porphyry.)

Conisalus. (Strabo.) The same as Priapus.

Qy. Gol.

Nebo. (St. Jerome.) Enters into the names of Nebuchadnessar, Nebuzaradan, &c.

Nibhaz.

Phra, Phrah. This, too, is a name for the sun: פרה is 'a heifer,' and פר 'a young bull.' We have constant evidence of these as solar emblems. Pharaoh derives the etymon of his name from this.

Æsculapius.

Nisroch.

Hermes.

Irmansul.

Hercules. (Porphyry, who interprets the twelve labours of Hercules to be the twelve signs of the Zodiac through which the sun annually passes.) *Ἥρας, κλέος.*

Vulcan. (Chron. Alex.)

Hephaistus.

Janus. (Vossius.)

Liber. (Liv., lib. 3.; Tacit. Annal. ii.)

Dionysius, Bacchus, Jacchus. (Diodorus Siculus, lib. i.) *τοὔνεκα μὲν καλέουσι Φάνητα τε καὶ Δίουνσον.*

Evius.

Hesus. *Ἰήϊος* from *ἰᾶσθαι*, 'to heal,' hence the same as Æsculapius. (Vossius, *De Idolog.*, lib. ii. c. 12.)

Camulus by the Britons.

Jeva. (Philobiblius.)

Ogmius. (Lucian.) The Hercules of the Gauls and Britons. Og, 'round.' Qy. Og, King of Basan; Beth-shon, the temple of the sun. Ogham writing, from its round form.

Aglibolus, Malach Belus—Syrian. (Vossius, &c.)

Elagabalus, Heliogabalus. (Vossius.)

NAMES OF THE MOON.

Luna. Greek and Roman.

Belisana and Ana.

Beltis.

Baaltis. (Dion; Philo-Biblios; Sanchoniathon.)

Bellona. (Hesiod; Vossius, &c.)

Gula, Gal.

Phœbe.

Venus, by Assyrians. (Pausanias; Apuleius.)

Diana. (Apuleius; Cicero.)

Annivaga. (Cicero, *De Natura Deorum.*)

Jana. (Vossius.)

Juno. (Apuleius; Pausanias; Terence.)

Andate.

Astarte, Ashtaroth, among the Assyrians. 1 *Kings* xi. 33.

Alitta. (Arabianus; Herodotus.)

Urania. (Vossius.)

Selene.

Ceres. (Servius in *Virg. Georg.* i.) Ceres was the autumnal or harvest moon. כרד עין, *Cerid wyn*, 'the round eye of the Britons.'

Atergatis.

Mylitta, by the Babylonians and Assyrians. (Herodotus.)

Alitta.

Aphrodite.

Anartis. (Strabo.)

Salambone. (Ælius, Lamprid.)

Benoth. (Selden.) Hence probably Venus.

Nebo. (Jerome.)

Succoth Benoth.

Alitat among the Arabians.

Anna, Anna Perenna. Anna, daughter of Belus, sister of Jezebel and Dido, worshipped as the moon by the Phœnicians.

Selene.

Ciun, Chiun.

Isis. (Diod. Sic.)

Prisca.

Proserpine, (Apuleius,) mystically.

Bellona. (Apuleius.)

Rhea.

Ops.

Suada. (Pausanias.)

Vesta.

Hephaista.

Artemis.

Hera.

Lucifera. (Orpheus, Onomacriticus.)

Melitode.

Apis. (Porphyry.)

Libera. (Livy; Tacitus.)

Hecate. (Servius; Tibullus.)

Triodis Trivia, Diana Trivia. (Varro; Virgil, *Æn.* iv. 511; Catullus.)

Panda.

Minerva.

Cybele.

Pallas.

Luna.

Lucina.

Derceto. (Diodorus Siculus.)

Bubastes, among Ægyptians.

She was called Lucina and Diana on earth, Luna in

heaven, and Hecate or Proserpine in hell, i.e. the Antipodes.

The poets also called her Trivia and Cynthia.

Taranis among the Scythians. (Lucan.)

She was called Myrionyma, or the goddess with a thousand names. (Broughton's "History of Religion.")

APPENDIX IV.

TERMINALS OF NAMES OF PLACES IN BRITAIN HAVING AN HEBRÆO-CELTIC ORIGIN.

MANY of these have been hitherto supposed to be Saxon or Danish, but further research seems to indicate an anterior etymon.

אי, *Ay*, 'a country, place, settlement, territory, district, locality, habitation, home, island.' *aîa*, used by Homer for a country, and *γαῖα*. Takes in Celtic the form of *Ey*, as Rumn-ey, 'the place of Rimmon;' Amn-ey, 'the place of Am, or Ammon,' &c.; the form of *Au*, *Aug*, *Awg*, and *Og*, as Morgan-awg, 'the district of the morning or the sea;' the form of *Ock*, as Wen-lock, 'the place of Win,' Baldock, 'the place of Baal,' Thorlock, 'place of Thor,' Tat-l-ock, 'the place of Tat or Taut, Teutates' (the British Mercury), Quantock, 'the place of Chiun;' also the form of *Age*, as Radn-age, Buss-age, &c.: and with the letters reversed, יא, *Ia*, as Russ-ia, Austr-ia, Pers-ia, As-ia, Aspatr-ia in Cumberland; and as *Way*, in Nor-way, &c. As an island, Lund-y, the Sul-ly or Scylley, &c. The form of *Ac*, in France, as Carn-ac, 'the place of Carn or Gran,' Maen-ac, 'the place of Meni,' and perhaps *Ake*, as Shiplake, Savernake, &c.; as *Oe* in northern countries, as in Malmoe, Faroe, &c.

With the prefix of ל, *of*, לאי, *Lay*, 'the place, country, settlement,' &c., *of;* as Win-ley, the place *of* עין, *Win;* Thor-ley, 'the place *of* Thor;' Alder-ley, the place *of* Aladur. Also under the form of *Leigh*, as War-leigh, Tuff-leigh, Ash-leigh, אשלאי, 'the place of fire or heat;' also *Leg*, *Lege*—Bassa-leg. Also under

the form of *Low*, as Wins-low, Har-low, Lil-low, Lith-low, Mar-low, &c.; and this represented in other European languages, as *Locus* in Latin, *Luogho* in Italian, *Lugar* in Spanish, *Lieu* in French, &c. [a]

[a] These Lays, Lowes, Laws, as they are called in different parts of Britain, mean the same as Barrows, Tumuli, Tumps, Gilgals, and Galeads; they were places of sepulture, and tribunals or places of judicature. Some appear to have been natural mounds, others artificial. It was upon these green hillocks that judgment was given and harangues made. Boadicea, according to Xiphilinus, ascended one to address her troops, "according to a Roman custom," says this author, but it was also a British one. So in Welch, *Llea*, 'a place,' and *Lle*, 'to place;' French, *Lieu*, 'a place,' *par excellence*. Hence Saxon, *Lah*; English, *Law* and *Loyal*. Tumuli are still called Gilgals in Normandy. The Gilgals and Galeads (rolled heaps of stone) of Scripture were places of solemn covenant; they then became places of worship; and then, as laws and religion were indissolubly connected, they became seats of judgment; and then, from the connection of religious rites with those of sepulture, they became places of burial. Clement (*Protreptic.*) says that "the temples of the heathen were nothing else but the sepulchres of dead men; they were indeed called by the specious and plausible name of temples, but were in truth nothing but sepulchres—that is, that the very sepulchres of dead men were called temples." (See Jos. Mede's Works, fol., 1672, p. 633.)

The figure seems to be employed by the Psalmist: "Who shall ascend to the hill of the Lord, or who shall rise up in His holy place? even he that hath clean hands and a pure heart, and hath not lift up his eyes unto vanity, nor sworn to deceive his neighbour," i.e. who shall rise up in the judgment? who shall receive acquittal at God's *Lah*, ordeal?

That passage also, Ps. cxli. 7, seems to me to point to the same thing, "Let their judges be overthrown in stony places." That is, the heathen judges be overthrown from their judgment-seats, Gilgals, or heaps of stone; and not, as some commentators suppose, "thrown from the rocks." Otherwise how would the Psalmist continue, "that they may hear my words, for they are sweet?" How could they have heard his words after they had been thrown over the rocks and killed? *Lah* afterwards came to mean ordeal, for judgment was decided in later times by the ordeal.

These heaps are occasionally called *Dunes*, דן, 'a judge;' as a substantive, 'judgment-places.' The British judgment-places were on the open Downs, where they were in the habit of assembling.

חג, *Og, Och, Wg, Y,* 'an orbit, circle, environs, territory; appearing in the form of *How, Hough, Hoe, Ow, Oy,* as Badd-ow, Ash-ow, Farthing-hoe, Hamley-hough Sull-wg, 'the territory of the sun,' (the ancient name of Glamorganshire).

שת, *St,* שתל, *Settle,* 'to set, settle, a place, home, habitation, dwelling.' Ei-stedd, (Welch). Appearing in the forms of *Sty,* as An-sty, the place of *An,* אין.

Of *Sted, Stead, Stede, Steed,* as Hemp-sted, Hampstead, &c.

Of *Stow,* as Stow, Gloucestershire, Buckinghamshire, &c.

Of *Stoke, Stock,* as Stoke Pogis, Radstock, Tawstock, &c.

Of *Ston* or *Stan,* as Winston, Preston; shewn also as Hindoo-stan, Turkistan, Affghanistan, Beloochee-stan. The Saxon *ton,* or township, probably from the same derivation.

בית, *Bith, Beth,* 'a place, a house, a temple, an household, a home; also the long home, the grave; a lodging, an estate, a tenement, a den, a nest.' Narbeth, Naesbeth, Nisbet, Nesbit, &c.

The Scandinavian form from the same etymon takes the shape of *By*[b], as Wether-by, Nether-by, Rug-by. Auns-by, and Mor-by, &c. however appear to be Celtic. *Bedd* is decidedly the Cymric form, pronounced Beth.

> "Angli, Bed; lectum vocitant, Cambrique sepulchrum
> Lectus enim tumuli, mortis imago sopor[c]."

תל, *Tal, Tol, Tle, Tul,* 'an elevated place or position,'

[b] It has been said that *By* or *Bi* is a peculiarly Danish terminal; this however is not the case, as may be proved by numerous terminals in *Bi,* as Ash-bi, &c., in Chaldæa and Assyria, and the identity of *Bi* and *Beth* in the name of Bi-san, also called Beth-shan. See p. 103.

[c] Audoeni. Epigr.

as Bris-tol (the ancient British Bristol was on Clifton Downs), Birs-tal, Ches-tal, Hanis-tal, Duns-tal, &c.

בירה, *Birh, Burgh, Bury, Borough, Boro,* 'a castle, palace, metropolis, a fort, an enclosed place;' from בור or בר, *Bŭr,* 'a built-up place,' as Edin-burgh, Tet-bury, Rod-borough, Trews-bury, &c. Icelandic *Byr* or *Bær,* Scotch *Byre,* and possibly Norman-French *Bue,* or corruptly *Bœuf,* as in Quillebœuf.

טה, *Ty, Tah, Teh,* 'covered, plastered, thatched;' hence a house, a dwelling, corresponding with Greek *τέγος* and Latin *tugurium,* Celtic *Ty,* as Mine-ty, &c.

טור and טר, *Tur, Tor, Ter, Tre, Tref,* (hence *Dorf, Throp,* older than the Saxon), *Try, Twr,* 'a place, a palace, a tower, a fort,' as Alces-ter, Glouces-ter, Bicester, Bis-tre, Baw-try, Daven-try, Oswes-try, Can-tref.

מאיר, *Maur, Mor, More,* 'light of day, sun,' also 'large, vast,' in Celtic; as Lowes-more, Mug-moor, Rod-more, Bul-more, &c.

חרש, *Worsh, Earsh,* or ארץ, *Earth, Worth,* 'a place or district, a shady place, a ploughed place[d].' As Arthingworth, Minsterworth, Pap-worth, Dagling-worth, Pegglesworth, Charing-worth, Lan-arth, Pen-arth, Ken-arth, as *Hurst,* in Pens-hurst, &c.

It has been generally held that *Worth* is a Saxon termination: I think we may look farther.

חית, *With, Cwith,* 'force, strength, vitality,' (hence *Vita,* 'life,' in Latin, and *Vis,* 'force,' and Greek *βίος* Ϝιος, 'life,') 'zest, fervour.' Hence terminals in *With* and *Wich,* Beck-with, Yst-with, יש חית, (a reduplication of the same idea, *Ys* and *With* meaning the same thing,) &c., and all those names of places such as Nant-wich (see under *Nant,* Appendix I.), Droitwich, Middle-

[d] Parkhurst, p. 232.

wich, &c., all of which denote the presence of salt springs. Nant-wich is the 'living, vigorous, restorative, preservative, life-giving spring, fountain or source,' salt possessing all those qualities. As connecting the term with salt, חיות, *Wiuth*, is used for *marine* animals, those which live in the *salt sea*[e]. חיה, "*With*," says Parkhurst, "seems used for the animal appetite." Certainly salt may be said to give a *whet* to the appetite, and does not the word Whet mean 'to sharpen,' whether applied to the appetite, to a sword, or a razor. (See Appendix on Rivers under חיה).

Har-wich and Ips-wich would be the *Vis Apollinis* 'the sun's power,' or 'place of the sun's power' under its different forms of אור, *Har*, and עפ, *Ip*, *Up*.

קדה or קד, *Qued*, *Coed*, *Cot*, *Cote*, *Cott*, *Cotts*, *Coates*, 'a grove, wood, woody place, cuttable material.'

This terminal is constantly applied to groves and those places where sun-grove and planetary grove-worship was carried on.

As

Am-cotts the grove of אם, *Am*, 'the moon.'
An-cotts „ אן, *An*, *On*, 'the sun.'
Ar-cot } אור, *Aur* and *Maur*, 'the morning sun.'
Murcott }
Al-cot „ אל, *Al*, *Hal*, 'the sun.'
As-cot „ אש, *Ash*, 'the solar flame.'
El-a-cot „ אל, *Al*, 'the sun.'
Bal-cot „ בעל, *Baal*, 'the lord the sun.'
Nor-cot „ נר, *Nor*, 'the sun the light-giver, or lamp of day.'
Lill-cot „ לילה, *Lille*, 'the shades of night.'
Sharn-cot „ שחר, *Shar*, 'the morning dawn.'

[e] Ps. civ. 25.

Did-cot	,,	די, *Di* or *Dis*, 'Jupiter or Pluto, the sun.'
Cal-cot Kil-cot	,,	כלל, *Call* or *Coll*, one of the names of the sun.
Iscoed	,,	יש, *Ish*, 'spirit.'
Wal-cot	,,	גל, *Gul* or *Wal*, 'the moon.'
Chiuns-cot or Kings-cot	,,	כיון, *Chiun*, 'the sun-moon-god.'
Pres-cot	,,	פרה, *Pre*, 'the sun, the emblem of fertility.'
Bus-cot	,,	בזק, *Busq*, 'lightning's flash.'
Farn-cot	,,	פר, *Phar*, 'the sun of fertility.'
Huckle-cot	,,	חוגל, *Huckle, Ochil*, 'the revolving sun.'
Muggle-cot	,,	מג אל, *Mug-al*, 'the setting sun.'
Hurcot	,,	אור, *Aur*, 'the rising sun.'
Wincot	,,	עין, *Win*, 'the eye of day.'

נד, *Ned*, 'a heap;' *Ned, Nyd, Net, Nydd*, 'a high place, a hill.'

Hamp-net, Hod-net.

As גרה, *Gra, Greh*, 'to cut, a grove of cuttable material, timber.'

An immense number of names commencing and terminating in *Grave* and *Grove* may be traced to this root and its branches. Wald-grave is another instance of those cases where the former part of the word is a translation of the latter. *Wald* and *Grave* both mean the same thing, 'wood.'

גאה, *Gay, Gape, Gate, Gaut, Yat, Yate, Gay, Yatt*[f].

גאה, 'to lift up, elevate, as a barrier, a passage, gate.' In Sanscrit, *Gate-Gaut*. As Rams-gate, Margate,

[f] See Maurice, "Indian Antiquities," vol. vi. p. 23.

Yate, Modgate, Harrowgate, Bungay, Fotheringay, Gamlin-gay, Lamyatt, Lyp-yat.

Also 'a place, or territory,' and in Greek *γαῖα* and *γαῖ*, per apostr.

Also גיא, 'a valley, or rising ground from a valley.' (See under Comb).

As קיר, *Căr*, *Cer*, *Cir*, and גר, 'to dwell,' *Gaer*, *Gar*, *Ger*, 'a walled town, a city[g].' As a prefix in Carthage[h], and in British Caer-Gar, Caer-leon, Caer-went, Caerphilly, Cardigan, Car-lisle, Car-diff, Caer-marthen, Caer-narvon, Cirencester[i], &c. As a terminal in Coniger, Tredegar, Pen-y-gar, Abin-ger, Alsa-gar, Bet-shan-ger (qy. בית־שן קיר, the city of Bethshan), Birchanger, Wishan-ger, Clayhan-ger, Bred-gar, Gelly-gaer,

[g] Parkhurst, p. 623.

[h] "Vox verò Caer his omnibus præposita, *Britannis* urbem vel castrum significat: ut præter alios, libro i. Itinerarii Cambriæ, c. 5, notat Giraldus Cambrensis. Johannes Caius ex Gervasio Tilberiensi, Caer linguâ Trojanâ civitatem dici addit; et Cambris murum quoque significare. Ut quemadmodum Hebræi קיר murum et קריה urbem vocant; ita Britannis vox non absimilis Cair et mœnia et urbem mœnibus cinctam denotet. Cujus vocabuli originem etiam in magnâ *Cairo* Ægypti observant nonnulli, et in ipsa quoque *Car*thagine; quam *Carthadam* dictam scribit Solinus, *quod Phœnicum ore exprimit civitatem novam*. Unde et ipsam et cognominem illi urbem in Hispaniâ extructam à Græcis *καινὴν πόλιν* dictam fuisse notum est."—*Archbishop Usher de Brit. Eccl. Primordiis*, Dublin Edit. 1639, p. 65.

[i] "De Quâ Asserius Menevensis in gestis Ælfredi, an. 879, Cirencaestre adiit, quæ Britannicè Cair-ceri nominatur quæ est in meridianâ parte Huicciorum."—*Archbishop Usher de Brit. Eccl. Prim.*, p. 64.

As *Kir*, *Car*, *Cair*, mean a city in Eastern languages, so Caer Cori the ancient name of Cirencester, may mean a city of cities, or chief city, or *Caer Cori*, 'the city of the sun.' We have in Scripture Kirjathaim, 'the twin city;' Kirjath-Arba, 'the city of four;' Kirjath-Arim, 'the city of cities;' Kirjath-Baal, 'the city of Baal;' Kirjath-jearim, 'the city of woods.' But the city of the East which most corresponds in name with the Caer Cori of the Britons, is the Karcor of Palestine.

Gron-gar, On-gar (the city of On), Thesi-ger, Hemsingore, Mullin-gar, Llan-gar, &c.

כתדה, *Stere*, 'a hiding-place, a protection, a den.' *Ster*, 'a retreat.' The termination in Mona-sterium, and names in *Ster*, *Stre*, *Strey*. Caistor, Oswestry.

קם, *Cŭm*, British *Cwm*, English *Coomb*, *Comb*, *Combe*, 'a valley or gully.' From קם, 'to rise, to elevate, rear up.'

Valleys are so called, apparently more from the elevation of the hills around than from their own depression.

The English word *Vale*, and German *Thal*, seem to have the same derivation; the mutable letters being the *V* and *Th*. And the word *Thal* again, from הל, 'to lift up, elevate,' Latin *tol-lo*, 'to lift up, to raise,' carrying out the same idea, that valleys are so called from the elevation of the surrounding hills, and not from their own depression. גיא, *Gia*, whence our terminal *Gay*, as Bungay, &c., is also a valley, but is more properly rising ground, rising from the bottom to the adjoining hill, as Numbers xxi. 20. Wit-comb, Winch-comb, Brockley-comb, Mel-comb, Thees-comb, Wivels-comb, Sedles-comb.

חל, *Hil*, חיל, is a valley.

APPENDIX V.

BRITISH CUSTOMS DERIVED FROM THE EAST, STILL, OR UNTIL RECENTLY, OBSERVED IN THIS COUNTRY.

Gavel Kind and Borough English.

A vast number of customs still prevalent in Britain derive from an Oriental origin, such as the law of Gavel Kind, called in Hebrew גבל, *Gabel*, Welch, *Gafael*, limitation of property where brothers inherit in common; and that called Borough English, where the younger brother inherited the paternal estate to the exclusion of the elder, the elder sons being able to go out to colonize or forage for themselves, the younger remaining quietly at home with his parents. Jacob seems quietly to have settled down in recognition of his domestic character, while Esau roamed in the chace. These customs prevailed in Kent, and until recent times in Gloucester.

Throwing the Shoe at Weddings.

The custom of throwing the shoe after a bride when she leaves the parental roof after the marriage ceremony, which still prevails in Britain, seems to derive from a custom described in the Book of Ruth[a], "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel."

[a] Ruth iv. 7.

It was a resignation of interest in the property. The Targum, instead of shoe says, right-hand glove, and this may be the reason why the parents of the bride usually furnish the gloves worn on the occasion of weddings. The giving of gloves in mediæval times was a ceremony of investiture to lands and dignities, and a pair of gloves "unum par chirothecarum," was a common render of suit and service, or quit-rent for lands.

Castell[b] mentions that the Emperor of the Abyssinians used the casting of the shoe as the sign of dominion. The same custom is mentioned in Psalm ix. 8, "Over Edom will I cast out My shoe;" i.e. 'I will part with her, give her up, abandon her.' The parental dominion over the bride is thus abandoned to her husband. Hence it is the last ceremony on her quitting the paternal mansion.

April Fools.

The 1st of April, the first day in the ancient year, was observed in Druidical Britain as a high and general festival, the sun at that period entering into the sign Aries, the new year, and with it the season of delight and frolic commenced. Of the remnants of this, none is more remarkable than that of making April-fools on the first day of the month. It is not a little singular that this custom remains in all countries where sun-worship has prevailed, as in Persia and India. Colonel Pearce[c] shews it to have been an immemorial custom among the Hindoos at the same period of the year.

"During the Huli, (qy. hence *Fuli*, 'Fools,') when

[b] Lex. Polyg., col. 2,342.

[c] Asiatic Researches, vol. ii.

mirth and festivity reign among Hindoos of every class, one subject of diversion is to send people on errands and expeditions which are to end in disappointment, and raise a laugh at the persons sent." "In India, high and low join in it, and the late Suraja Doulah was very fond of making Huli-fools, though he was a Mussulman of the highest rank." The laugh is always in proportion to the trouble given. Persons who still indulge in this frolic, known by our French neighbours as *Poisson d'Avril*, are little aware of the origin and high antiquity of their fun.

The May-pole.

The 1st of May was a great feast both among the Britons and other Eastern nations to the god and goddess of generation and fecundity. Both in Britain and in Hindoostan feasts were held to the goddess of vernal nature. The May-pole, decked with garlands, was the distinguishing feature in both countries. The Roman goddess Maia succeeded the British ☐ℵ, *Am*, or *Ma*, 'the great mother,' as Mary succeeded her again in the Romish Calendar as Queen of May. On May Hill, in Gloucestershire, there is every reason to believe that the May sports continued under every succeeding form of superstition until within the last sixty or seventy years [d].

The dancing round the May-pole was essentially one of those circular dances which were instituted in honour of the sun, the moon, and other planets whose orbs revolve perpetually in vast circles. The indelicate phallic origin of the May-pole may be well omitted in a work of this kind.

[d] See Rudge's "Gloucestershire," vol. ii. pp. 42, 386.

The Wassail Bowl

Was of an origin long antecedent to Saxon rule in England, and was of an antiquity of the remotest ages. See note, p. 163; and for a more detailed account, see Brand's "Popular Antiquities," vol. i. p. 1, &c. The bowl was carried about on New Year's eve, a time corresponding with the winter solstice.

Passing the Bottle to the Left Hand.

It is a curious fact that the ancient sun-worshippers always made the festive goblet pass according to the course of the sun. Homer[e] represents Vulcan as passing the nectar *ἐνδέξια*, from right to left.

The Origin of the Honeymoon.

The Gaëlic-Welsh custom of drinking a beverage made with honey (a sort of mead or honey wine, for which the Celts and Cymry were famous, and are still known,) called metheglin or mead, for thirty days consecutively after a wedding, gives origin to that happy state called the honeymoon, a whole month of festivity as it then was. Metheglin comes from מתג, *Metheg*, meaning anything which is put into the mouth, as the bit of a bridle; מת, *Met*, is meat, and מתק, is anything sweet put into the mouth, as a fig, or honey, (Judges ix. 11, xiv. 14).

Diodorus Siculus[f] mentions that the Celts used a drink made of honey mixed with water. And it forms another connecting link between the Celtic and

[e] Iliad, i. 597.

[f] Diodorus Siculus, lib. v. c. 29, 30.

Hebrew language to find the same word for honey in both languages, *Metheg*.

Hydro-mel or honey water, was Attila's nuptial bowl [g].

Bowing to the New Moon.

The ancient Druids had ceremonies at every change of the moon, more especially at the time of the new moon. The custom of bowing to the new moon is still practised in some country places where its origin has long been forgotten.

Strewing the Graves with Flowers [h].

It appears from Pliny's "Natural History," from Cicero's Oration on L. Plancus, and from Virgil's Sixth Æneid, that strewing the graves with flowers was a common custom among the heathens. Alexander the Great strewed flowers on the grave of Achilles. The custom has never gone out in England, and of later years has considerably revived. However pleasing or poetical, there is no doubt whatever of its heathen origin.

Bowing and Worshipping towards the East.

"'Tis in the main allowed," says the learned Selden, "that the heathens did in general look towards the east when they prayed, even from the earliest ages of the world." Virgil says [i]:—

"Illi ad surgentem conversi lumina Solem."

[g] See Piozzi's "Retrospection," vol. i. p. 133. [h] Brand, vol. ii. p. 199. [i] Æneid, xi.

This custom is continued in many places during the recitation of the Apostles' Creed. The Christians turning towards the East in prayer was considered by the heathens as sun-worship. It required an Apology from Tertullian to assure them that Christians were not sun-worshippers. It certainly seems rather contradictory that those who hold the omnipresence of the Deity should turn themselves to any one quarter of the globe, as though His presence was confined to any one spot. The author of this work has in vain looked for any scriptural or ecclesiastical authority for the custom in the Church.

Burying towards the East.

This was the custom almost universally of the sun-worshippers. "The Greeks also," says Diogenes Laertius, in the Life of Solon, "buried in that fashion." The Scholiast on Thucydides confirms this view. The ancient Britons did so, and the custom prevails to this day, for custom it is, and I have never found any ecclesiastical authority for it.

Cocayne.

The game or amusement called Cocayne is of very early date in Britain; it appears to have originated in sun-worshipping countries. The Emperor Heliogabalus, the *ci-devant* priest of Apollo at Baalbec, introduced it to Rome. The Augustan History says that he set up for pillage (qy. for a scramble, or for legitimate contest in prizes), fat oxen, camels, horses, asses, and slaves.

The same amusement remains in Celtic Italy, where

a scaffold is erected, and cakes and other good things are placed on shelves decorated with ribbons and evergreens, which are contested for, and is called *la Cocagna.*

In France and Germany, Switzerland and Belgium, all Celtic countries, the *Mat de Cocagne* remains as a sort of May-pole, decorated with flowers, &c., round which is dancing and amusement. In the latter countries, shooting at the popinjay for prizes is connected with it, the object being perched on the top of the mast or pole.

Ducange's "Glossary" describes the word Cocayne as "contestation, querelle, difference, dispute." But I take it that he only took the meaning from the fact that at such meetings there was something to contend for. Within most towns, or on their outskirts, in England, in days of yore was erected a *Mat de Cocagne*, on the summit of which was placed a cock, at which competitors vied with each other in shooting with crossbows, and bows and arrows. I was inclined to think that the origin of the word was *Coc-gagner*, to win the cock as the prize, but on finding the vast antiquity of the amusement, and the country whence it was brought, I attribute it to feasts in honour of Coc, one of the names of the sun, to whom altars in Cumberland have been found under the name of Cocidius, qy. *quasi* Coc-Deus, Coch, or Goch, the red luminary in British, (see Appendix I. under *Coc*), or the associated divinity ככ and אוך, *Cocaun.*

There is a field in the suburbs of Gloucester which in the Hundred Rolls, *temp.* Edw. I., was called Cocayne, now corrupted to Coggins. And we read in Spelman, that these games especially flourished in the time of Edward I. A *pays de cocagne* is a place

of amusement, idleness, and luxury. A person who devoted himself to unprofitable amusements, became a lazy, idle vagabond, in French called a *coquin,* and in England a cockney. The female of cockney is coquette; she too contends for the hand of many a man, careless of her success when obtained. It is very curious to trace back these customs and their names into remote antiquity.

Children passing through the Fire to Moloch.

It is singular how, after the adoption of Christianity, many heathen observances lingered and still linger among the people.

Dr. Moresini informs us of a remarkable custom, of which he was himself an eye-witness, in Scotland. "They take," says he, "on their return from Church, the newly-baptized infant, and vibrate it three or four times gently over a flame, saying, and repeating it thrice, 'Let the flame consume thee now or never[k].'"

Joining the Right Hands in Marriage, and giving of a Ring.

The Persians and Assyrians were in the habit of contracting marriage in this way, and doubtless it was the British habit from the earliest times[l].

Wedding Cake.

Quintus Curtius[m] tells us that "the king ordered a large cake to be brought, which was the most solemn pledge of those who entered the marriage state, which

[k] Moresini, *Papatus,* p. 72.

[l] Ibid.

[m] *De Gestis, Alex. Mag.,* lib. i.

being cut through with a sword, each of the parties partook of." It is of the highest British antiquity. The ancient Britons had an idea that every person who ate of the hallowed cake would that night have a vision of the man or woman whom Heaven designed should be his or her wedded mate. Some such notion continues in these enlightened days.

Tanism.

Tanism was the admission of the nearest relative to a participation in the government by the king, prince, or ruler. This custom especially prevailed among the Celtic tribes[n]. The Mugeyer Cylinders shew the precise custom among the Babylonians and Chaldees, and they state that Belshazzar (Bel-sar-esur) was the elder son of Nabonidus, and was admitted with him, as was common with elder sons, to a share in the kingdom. One readily sees whence the Celtic nations derived their custom.

Decking the Churches and Houses with Evergreens at Christmas.

"Dr. Chandler tells us, in his Travels in Greece, that it is related wherever Druidism prevailed the houses were decked with evergreens in December, that the sylvan spirits might repair to them, and remain unnipped with frost and cold winds, until a milder season had renewed the foliage of their darling abodes[o]."

This custom, too, the Christians seem to have adopted from their pagan ancestors.

[n] See Spencer on Ireland, Davies on Ireland.

[o] Brand's "Popular Antiquities," vol. i. p. 405.

APPENDIX VI.

A GLOSSARY OF ENGLISH WORDS APPARENTLY—JUDGING BY SOUND AND SENSE — DERIVED FROM THE HEBREW, CHALDEE, OR SYRIAC.

In offering this Glossary to his readers, the Compiler by no means wishes to insist dogmatically on any of his derivations. He has brought together from various authorities a large number of words in sound and sense apparently similar in both languages.

It is hard to conceive that there should not be a close connection between languages offering so many points in common, or that the apparent coincidences should only be so many "good shots."

No doubt a lively imagination may put forward conjectural similarities, but it is scarcely within the bounds of probability (however much fancy may have occasionally enlarged) that all these concurrences, amounting to some 2,000 cases, should be purely imaginary, in which sound and sense are brought into such close contact.

The Compiler fully agrees with the author of the amusing lines on punning in the "Comic Annual" of a few years back, that

> "Whene'er you sacrifice the sound to sense,
> The sense is never sound."

The list might have been swollen to a large extent had words in composition been added.

The most remarkable concurrence of the Hebrew

and English words, is found in words of daily and domestic use, shewing more than any other fact the source from which our language was drawn. Without any disparagement of the Anglo-Saxon element, which undoubtedly occupies a large place, (emanating, by the way, also from the same source,) there seems strong grounds for concluding that the Hebræo-Cymric is the superstructure upon which our present language is built up, cropping out in almost innumerable cases; and even where many words now in use seem to have come to us through the medium of the Latin or Saxon, these again are traceable back to the language of Chaldæa. We find especially a common tie in the Celtic and the Hebrew languages, namely, that of the excess of consonants over vowels, and the system of literal mutation, which is the marked feature of both.

It has been asserted so repeatedly, and is taught as an element in education, that "we have so few words in the English language which can be referred with any probability to British roots, that we must justly regard the Saxons and Welch as nations totally distinct[a]," that it seems imperative in those who have the means, to shew what is really the source and origin of our language. Mr. Horne Tooke[b] says that "our language has absolutely nothing from the Welch," i.e. British. On the other hand, Mr. Ellis asserts

[a] The scholar will readily understand, and therefore it is only necessary to apprize the general reader, that not all of the English words in this Glossary are represented by the Hebrew words which appear beside them—that is to say, that not all, or by any means the majority of the words are the Hebrew of the English—though many are; but such is the similarity of these words in sound and sense, that it may fairly be concluded that both have had a similar origin, and commenced in a similar train of thought.

[b] Diversions of Purley, vol. ii. p. 311.

that "there are good reasons for believing that near *one-third* of our language is of Welch (i.e. British) origin [c]." The reader of these pages can draw his own conclusions as to the affinity of the English, British, and Hebrew.

He will at any rate be able to judge from this Glossary, how far the Compiler has been right in his assumption in the body of the work that many names still remaining amongst us are of Hebrew origin, and may understand the reasons why the Celtic bard Taliesin declared that he had delivered his lore "in Hebrew-Hebraic [d]."

Should some of the derivations appear far-fetched, it must be remarked that names are occasionally given but remotely, and sometimes through many removes from the primary intention of the root, and we have to search out and follow up the train of thought which gave both the original appellation and caused its divergences.

Congeneric languages have to be traced through all kinds of phonetic changes, nasal, guttural, burring, lisping, stammering, drawling, tendencies to abbreviation, and other natural defects of organization or caprice which at first accidental, individual, and constitutional, become hereditary.

We have seen the lisp of one family perpetuated until the mouth could not be formed to pronounce the required Shibboleth [e], and it became a national test.

[c] History of the English language, in preface to Todd's Johnson's Dictionary.

[d] Dr. George Moore traces 700 English words to the Persian, but these only shew the similarity to the Hebræo-Chaldee, with which the Persian was also doubtless a cognate language.

[e] Judges xii.

We have known the burr of the Norseman perpetuated through centuries to his descendants of the present day in Northumberland. The nasal twang of our transatlantic cousins, who scarcely a hundred years ago left England's shores, has become one of their distinguishing characteristics. The very frequent inclination for abbreviation of words, which is especially a marked feature of language among our own countrymen, such as *cab* for cabriolet, *bus* for omnibus, &c., tends to confuse the minds of etymologists.

The mouth and ear of some tribes seem positively to be unable to imitate sounds or intonations of language with any degree of accuracy. The attempted imitation of English by the New Zealanders is occasionally extremely wide of the mark; and did we not know that Wiramu was their auricular perception and phonetic expression of our name William, we should scarcely recognise it. Wiramu Kingi is their idea of the pronunciation of King William. The attempted imitation of English by the Chinese is also extremely amusing.

The Greeks, not having the letters *v* or *f* in their alphabet, are compelled to use the letters *ou* instead, and write Valens and Valentinianus as *Ou*alens and *Ou*alentinian*o*s. The French, not having the *w*, use the *g*, and write *G*alles for Wales. The Italians, unaccustomed to the *h*, write *uomo* for *homo*[f]; while the ancient British, having no *v*, employed *gw* instead, as *gwers* for verse, and *gwyrth* for virtue: so also they

[f] Nevertheless it appears from an early translation of the New Testament into Italian A.D. 1576, and an edition of *Petrarca*, A.D. 1547, both in the author's possession, that the *h* was invariably used in the sixteenth century. It would be interesting to know whether it was used as an aspirate, and whether and when aspiration ceased nationally in Italy.

used the *h* instead of the *s*, as *Hafren* for Severn, and *hâd* for seed. The Saxons constantly prefixed an *h* as an aspirate before the *l*, as *hlafdig* for lady, yet no etymologist would fail to recognise them as having the same powers and meaning. A Welchman is immediately detected by a curtness and mincing of pronunciation, and a confusion of the sounds of the *b* and *p*, so well hit off by our great Shakespeare in the character of Fluellen in "Henry V." To this the German adds the difficulty of the *v* and the *w*. The Tuscan, though equally speaking Italian with his Roman neighbour, turns the *c* into *h*, and pronounces the words *cavallo, camera, casine, caccia*, &c., as *havallo, hamera, hascine, haccia*, &c. Every one knows the hereditary habit of the London cockney of changing the *v* into a *w*, as *w*eal for veal, and *w*ery for very. The Devonshire pronunciation of the letter *u* after the French style, is remarkable. The Spaniards, though retaining in their alphabet the letters *j* and *x*, pronounce the former as though it were an aspirated *ch*, and the latter as a *k*. The Welch habit of applying the female pronoun to males is inverted by their Gloucestershire neighbours, who always call she he, with one peculiar exception, which has given rise to the saying that

> "Everything in Gloucestershire always is *he*
> Except a tom-cat, and that always is *she* [g]."

[g] The local Gloucester change of *a* into *e*, has been remarked upon by Lord Campbell in his "Lives of the Lord Chancellors," in allusion to a well-known officer of the Court of Gloucestershire Quarter Sessions, who invariably, in calling over the list of jurymen, addressed them as follows: "Gentlemen of the jury, pray answer to your n*ee*mes. Do you think I can guess your n*ee*mes from your f*ee*ces?" While his usual apology on arriving late in court, was that "he had not had time to open his p*ee*pers,"—(papers). In certain localities of the county this is the common mode of pronunciation.

The excess or defect of aspiration, the ability or inability to pronounce the *th*, the changes of soft consonants into hard, the substitution of the *v* for *f*, and the *w* for *v*, and *vice versâ*, local conventionalisms, too, have all to be remarked upon as altering the character of language; while the absence of all laws of spelling, until within a comparatively recent period, has made great uncertainty in the pronunciation of many words, and the want of rule in the laws of accentuation leaves many an open question. The English, Scotch, Irish, Welch, and American, though all speaking the same language, each contend for the purity of their own pronunciation, and yet pronounce the same words in a manner so different that a stranger would hardly know them to be the same. Thus while an Englishman speaks of a Lūnătic Asylum, the Lowland Scotchman talks of a Lŭnătic Ăsўlum; and contends that we have no right to pronounce Curātor as we do, unless we also pronounce the words Orător and Senător as Orātor and Senātor. It is conventionalism alone which settles the matter, rather than any rule. The writer is old enough to remember the word gold pronounced g*oo*ld, key pronounced k*a*y, obliged as obl*ee*ged, servant as s*a*rvant, merchant as m*a*rchant, and sundry other conventional modes of pronunciation in the best society which would not be tolerated now-a-days. Governor is no longer spelt governo*u*r, favor and honor have dropt the *u* of the last century. All these are elements in tracing language which require careful investigation. In our language as in others, many words have altogether changed the original intention, for instance the words, to let, and to prevent, now mean the exact reverse of what they originally expressed. To let, which formerly meant to hinder,

now means to assist; while to prevent, which formerly meant to assist, now means to hinder. A more striking example may be shewn, viz. that of cannon-balls, which having been originally made of stone, continued to be called stones after they were made of iron [h]. And certain articles of ladies' dress which were called crinolines from their being made of (*crinis*) horse-hair, continue to be called crinolines now they are made of steel.

As words have their origin in certain radicals or roots, and none of these sounds are without their meaning, and all words are divergences from these roots, according as men have required them, or circumstances have called them forth, we should endeavour to place ourselves in the position, and examine them from the point of view, in which the first users of them have stood; and trace the different divergences, and follow the train of thought which has called the words into existence, or altered them to suit the changes of time, place, and circumstances, and occasionally, but less frequently, of fancy. Even some slang words are shewn to have had a reasonable etymon—much more, then, those of soberness.

It is quite worthy of remark in how many instances the Gloucestershire, Somersetshire, and North Wiltshire vernacular approaches the Hebrew than many other provincialisms.

Through what grievous and unfathomable transitions our language may be doomed to pass, will depend in some measure upon the importations it may receive of words originating in colonial and mercantile train of thought, and also from those slang words which fast

[h] Talbot Papers in Lodge's "Illustrations of History," vol. i. List of ordnance sent in the expedition to France, A.D. 1509; *inter alia*, "gone-stones (i.e. gun-stones) of iron, v.; gone-stones of stone, v."

young men may think it "awfully jolly" to introduce. Some of these novelties thus imported, will doubtless give a hard nut to crack to future etymologists.

These remarks may appear trifling to those who do not follow out language in its different phases, but to those who do, they are by no means unimportant.

The Compiler will feel thankful to see his Glossary enlarged by abler hands. In the meantime he would say with Horace—

"Si quid novisti rectius istis,
"Candidus imperti: si non, his utere mecum [1]."

[1] Ep. vi.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Arable. See under Ear and Earth				
Aisle, corrupted Isle. See Aviary	. . . .	עלה	Aleh	To mount on high, i.e. fly.
Asp	. . . .	צפע	Jaspo	A kind of serpent.
Ace	. . . .	יש	Ish	Unity of existence.
Rest	Rhwst	רשת	Rest	To detain, keep back, hinder, catch in a net, (Exod. xxvii. 4, 5; Ezek. xii. 13, &c.)
Arrest	Rhwstyr			
Arrester				
Roaster, detained for service				
Appetite	. . . .	פתה	(A)peteh	To entice, seduce.
Abash. See Bashful				
Acre, Agriculture, Ager, *Lat.*, a field or portion of land to be cultivated; enters as such into Syriac, Arabic, Saxon, and all European languages.	. . . .	אכר	Aker Akerman, *Ger.*, ἀγρότες, *Gr.*, Agricola, *Lat.*	To cultivate the soil, a husbandman.
Amen	. . . .	אמן	Amen	Truth, certainly, be it so.
Ask. See Seek				
Accuse	Achwyn	הוכיח	Hociach	To accuse, complain of.
Affluence . . .	Hafflug	פלג	Flug	To flow.
A-bide	Beith	בית	Bith	To dwell, bide.
A-bode	Bôd			
Araneous	. . . .	ארג	Arag ἀράχνη, *Greek*	A web, to weave like a spider.
Arraign				
Argue				
Argument				
Arrange	. . . .	ערך	Areng	To set in order, arrange.
Array				
Africa	. . . .	אפ פרך	Afh A-Frich	Heat, violence, darkness, cruelty; "the dark places of the earth are full of cruelty." *Ps.* lxxiv.
Ale	Yul	עלה	Aleh	To elevate, to raise, as the spirits, &c.
Apricot, as in Africa	. . . .	אפ	Aph	Heat, requiring heat.
Arm	Arm	רחם	(A)rhm Amplexus, *Latin*	To embrace, to encircle, surround.
Armour				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
All	Oll, Al	כל	Cal	All, every one.
Whole	Cwbl		ὅλος	
Adamant . . .	Adamant	אדם	Adam	A precious stone, to
Diamond . . .	Diemwnt	דמה	Demeh	cut.
Admiral. Adelantado, *Spanish*, Amiral, *French*. (See Todd's Johnson.)	. . . .	אמר	Amer Emir, *Arabicè*	A commander, to command, to give the word of command.
Alum	Alym	אלם	Alum	Astringent.
Aluminium				
Angle	Ongl	ענק	Anq	To encompass, surround, hold, con-
Angular	Enngl			tain.
Hank				
Anchor				
Aviary. Avis, *Lat.*	. . . .	עוף	Aiv	A bird, to fly, winged.
Aisle				
Avidity	Awydd	אוה	Aveh	To covet, to desire;
Avarice		או	Av	(Gen. iii. 6).
Addle, as Eggs.	Hadl	חדל	Hadl, or	Good for nothing,
See Caddle, Idle	Addod		Chadl	defective, un-
	Addawd			productive, rotten.
Affect	Affaith	אפך	Affeck	To constrain, put a
Affix				force on, to bind.
Apart. See Far.				
Atmosphere . .	. . . .	עתם	Atem	Obscured, clouded,
Asthma			Athem,	vapoury.
Asthmatic			*Germ.*	
ἀτμὸς, *Greek*				
Animal	Anifail	אנפ	Anif	To breathe through
Animate	Anivel			the nostrils.
Animation				
Aye. See Yes.				
Aio, Ais, *Latin*				
Apple	Afal	אול	Aval	Round, rich, plump,
	Aval		Apfel,	juicy.
			Germ.	
Adze	Awch	חצה	Hadzeh	To cut, part, divide.
Axe			Haxe	
Edge			ἀξίνη,	
Acute			*Greek*	
Acuity				
Acculeate				
Acumen				
Hatchet, &c.				
Age . . .	Oes	חת	Eeth	A year or age, an-
	Oed	עת	Ath	nual, time, year by year.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Aloe	. . .	אהלה	Ahloe	Aloe, a plant so called.
Ἀλόη, *Greek*		אהלס	Ahlos	
Ah!	Ach	הה	Hah	Notes of exclamation.
Aha!		הא	Ha	
Hah!		האה	Haha	
Haha				
At	At	עת	Ot or At	At.
Algebra	. . .	אלגבר	Algebr	The art of equation. Algebra was known to the ancients 400 B.C.
Amerce	. . .	מרץ	Mertz	To compel, restrain, bind down.
Ambassador . .	. . .	בשד	Basad	To tell, a messenger.
		מכשד	(A)mechsed	
Aurora	Gwar	אור אור	Auraur	The morning light.
Oriental	Gwawr	אור	Aur	Shining.
Orient				
Oriflame				
Auriferous				
Aurum, *Latin*				
Orange				
Abbot	Abad	אבא	Aba	A father, a teacher.
Abbey	Abadty		*Chaldee*	
Adore	Addoli	אדר	Ador	To magnify, to reverence, to honour, to adorn.
	Harddu	הדר	Edor	
Adorn	Addurn	אדרת	Adorth	A magnificent apparel.
Anger	Angerddu	אנק	Anch	To groan in silence.
Anguish	Ing	אנח	Angst	
Anxious	Ochain		*Germ.*	
Anxiety			Anch	To suffer.
Annoy				
Ache, anciently pronounced Atch, Oh! Ah! utterance of pain	. . . .	אץ	Atsh	Stringent, pinching, painful, sharp, constrained.
		עק	ἄχος, *Greek*	
			Och	
			Ach	
Agony	. . . .	גנע	Guny	Breathing with pain.
			Gono	
After	. . . .	אחר	Afher	Behind in time, after.
Across. See Cross				
At	Ait	את	At	Near, at.
Ad, *Latin*		עד	Ad	
Apt	Eppa	אפד	Aphd	Fitted, imitated.
Qy. Ape	. . . .	עבת	Abt	Fitted, contrived.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Air	Aer	אור	Aur	Air, light.
Æther	Awyr			
(W)eather . . .	Yr Wybr			
Aerial				
Axle	Echel	אצילי	Axili	Axles, arm-joints.
	Asgelh a wing			
Ash (tree)		אשל	Ashl	A tree.
Ash		אש	Ash	Ash, anything consumed by fire, deposit or residuum of burning.
Ashes				
Assation, roasting				
Assart, fire-wood				
Asylum		אשל	Ashel	A retreat, a sacred retiring place, a grove.
Hazel. The tree of which so many of the British groves were formed; oak and hazel were the chief trees. (Tacitus, Annal., l. xiii. c. 57.)				
Agitate		חגיד	Hagid	To drive, compel.
Act		עשה	Osheh	To act, do, perform.
Ah		אה	Ah	Ah.
Ass	Asyn	אנס	Ans	To urge, press.
Asinus, *Latin*	Asen	אתן	Athn	An ass, strength, endurance.
Asp		אסף	Asph	To coil up as a snake.
		שפף	Sipph	A kind of snake, from its hissing noise.
			Sibilare, *Latin*, Sifler, *French*	
Ark	Arch	צריח	Tsark	A hollow building,
		ארון	Arun	A hollow chest.
Aight or Ait		אי	Ai	An island.
Old English, an island				
Athletic		תלאה	Thalach	To struggle.
ἀθλετὴς, *Greek*				
Arch		ארך	Arch ἀρχή, *Greek*	Progress, chief, principal.
Angel		אגלה fut. גלה	Ageleh	To reveal, declare.
Agonize		יגע	Igon	To fatigue, overwhelm.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Betwixt . . . . . Between	. . . .	ברוך	Betuck	From the midst, betwixt, between.
Beach of sea . .	. . .	בשק	Basq	Mud moistened with water.
Bazaar	. . .	בצר	Bazar	A covered market.
Qy. Battels, . . Vacation bills	. . .	בטל	Batel	Vacations, leaving off.
Batten	. . .	בטן	Baten	Large-bellied.
Fatten. See Pudding.				
Biscuit, is generally considered as Bis-cuit, twice baked, but query is it twice baked, or is it not rather as Basket? See additional notes to p. 56	. . . . Basged	בצק	Bishq	Meal moistened with water (Exod. xii. 34—39, &c.)
Burst. See Press				
Bitch	. . . .	בש	Bish	Shameful, causing shame. If the derivation of dog from דג, *Dog*, procreation, i.e. salacious, lecherous, be accepted, then there can be no reason why Bitch, from *Bish*, should not be accepted. The propensities of these animals were notorious to ancients as well as moderns, and remarks to that effect are to be found in classical and scriptural writers.
Belligerent	. . . .	לחם בלחם	(B)lechm Bellehm *πόλεμος, Greek*	To fight.
Balsam	. . . .	בשם	Basam	An odoriferous plant, a spice; sweet, agreeable smell.
Brick	. . . .	ברך	Briq	A bright shining stone, like a coal of fire.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Bath	. . . .	בת	Bath	A measure of capacity for liquids.
Boil	. . . .	בשל	Böshl	To boil, to be warm.
Bed	Bez	בית	Beth	A receptacle for
Bothy, *Scotch*	Beth			man, be it a bed
Booth	Bedd			or any other lodg-
Bath	Bwth			ing, also a grave.
	Beudy			
Bell	. . . .	בל	Bel	Perfection of form,
Belle	. . . .	בעל	Bal	and power, and
Bel				sound, roundness
Beauty				and perfection in
quasi Belty				shape, sound, or
Balloon				motion, able,
Ball	Bâl			powerful. See
Bale of goods				Todd's Johnson,
Bole				under *Ball.*
Boll				
Bol-ster				
Bolus				
Bowl	Bwla			
	Bual			
Bull	Buglodi			
Bellow				
Belly	Boly			
Bul-warks	Bôl			
Bully	Boli			
-ble, as possi-ble,	Bola			
capa-ble, a-ble	Boslyn			
Belch	. . . .	בחל	Bechl	To retch, throw up,
Bile			by transposition	nauseate.
Bleak	. . . .	בלך	Bleq	To lay waste and
Blight	. . . .	בלה	Blek	desolate, blight.
Bind	. . . .	בנט	Bint	To bind, a band, or
Band				girdle.
Bent				
Bend				
Base	Bâs	בס	Bäs	To trample upon,
Böse, *German*				beaten down, low.
Abase				
Bastard	Bastardd			
Bare	. . . .	בער	Bor	To clear away, to
Barren				make bare.
Bran cleared from the wheat				
Buzz, to finish a bottle or glass of anything	Buzza	בצע	Buzo	To finish completely, (Isaiah x. 12.)

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Burn	. . . .	בער	Bor	To consume with fire or anger.
Barrel	Baril	באר	. . . .	Open, hollow.
Beam	. . . .	במה	Bemah	Lofty, raised.
Batter	. . . .	בתר	Bather	To divide asunder beat to pieces.
Batter (eggs, &c. beaten up)				
Bear	Beirim	פרה	Phere	To bear.
Bier			*Ph* pro *B* *φέρειν*	
Break	Brēg	פרך	Phreck	To break, to break up, to break to pieces.
Freak, a breaking out of the usual course of things.	(b)Rhwygo		*ῥήγνῦμι, ῥήγμα, Greek*	
Wreck				
Brake, a coppice .	Pherth	פרך	Phreck	To break off as wood is broken off to burn. Every expression connected with wood seems to come from the idea of cutting or breaking. See p. 65.
Frith			*φραγμὸς, Greek*	
Fragment				
Fracture				
Babe	Baban	בבל	Babel	To speak confusedly. Are not all these derivations indirect and undesigned testimonies to the truth of the great miracle of the confusion of languages ?
Baby		בלבל	Balbel	
Baboon			Babil,	
Babble	Baldordd		Babiller, *French,*	
Balbutire, *Latin*	Baldordwr		Balbutire, *Italian,*	
Βαβάζω, *Greek*			Hablar, *Spanish,*	
			Babeln, *German,*	
Bore	. . . .	בער	Bor	A brutish stupid person.
Boor				
Boorish				
Brute				
Bright	Brith	בר	Br	To shine as the sun, bright.
Brightness		ברה	Breh	
Brilliant				
Barrow	Bwrw	באר	Bar	To open, to dig a hole in the ground, excavate, mound.
Bury	Brathu	בור	Bur	
To Bore	Brug			
Burrow				
Borough	. . . .	בירה	Birah	A castle, fortress.
Burgh				
Bower				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Bairn, *Scotticè*.		בר	Bar	A son, a child.
Brat, *Anglicè*				
Burn		ברר	Burr	To purify, qy. as by fire.
Borage		בריח	Borith	A purifying herb.
Brawn		ברא	Braw	To fatten.
Brawny				
Bar		בר	Bar	Outside, to keep out.
Barrier		ברבר	Bar-bar	Outside foreigners.
Barbarous [k]				
Barbarian				
Barren, cleared land		בר	Bar	Cleared, open fiel desert.
Bread	Bara *βορὰ, Greek*	ברה	Breh	Food.
Bere		בריה	Brieh	To feed, eat.
Bar-ley		בר	Bar, Ber (*Junius*)	Barley.
Breeches	Breck	ברקים	Brechim	Knees.
Breeks, *Scotticè* .	Brock	ברך	Breck	To kneel.
Braccæ, *Latinè* .				
Bashful		בש	Bash	Ashamed, shy.
Abash				
Base				
Bore, to open, make a hole		באר	Bär	To open as a pit, to bore.
Bosh (slang)		באש	Bosh	Anything abominable, nasty, stinking, disagreeable, shameful.
Böse, *German* . .		בש	Bish	
Pish				
Bam (slang), nonsense		בהם	Behm	To stammer, talk inarticulately.
Beadel, a peace officer		בדל	Bedel	To separate, as the good from the bad.
Beacon		בחן	Bechon	A watch-tower.
Beckon				
Beryl		בורלא	Byrila	A beryl, precious stone.
Bawl		בעל	Baal	Loud.
Bale	Baul	בלי	Bali	Reduced to nothing, worn away.
Baleful, misery, mischievous				
Bald		qy. בלה	Baleh	Worn away.

[k] The same idea enters into the Italian expression of *Forestieri*, 'foreigners,' taken from Latin *Foras*, 'out of doors, outside;' and because outside the towns for the most part all was forest, hence *Foresta*, 'a forest.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Bait	Bwydd	qy. בצע	Bitso	To break up, cut off, finish up.
Bite				
Qy. Bishop. See also Scope	Esgob	בקר	Bicker	To inspect, to survey. The LXX translate it ἐπισκόπτομαι, to look after flocks.
		בשר	Bisher	To preach good tidings, (Parkhurst, p. 83), extension.
Brass	Brês	ברזל	Bratsel	Qy. Brass or iron, Numb. xxxi. 22; Deut. viii. 9.
	Prês	ברך	Breq	To glitter, glisten,— τῆλε δὲ χαλκὸς Λαμφ' ὥς ἀστεροπὴ πατρὸς Διός.— *Homer, Il.*, x. l. 153.
		פרץ	Pretz	Force.
Ban, to curse		בנס	Banas *Chaldee*	To be angry against one.
Banish				
Balm		בלם	Balm	Binding, restraining, astringent; qy. comforting, consoling, binding up.
Beauty	Beauté Beltad	בעלתא *Chaldee*	Belta	The Chaldee Venus, goddess of beauty.
Bargain	Bargen	qy. באר	Bar	A contract, to open (as a treaty).
Barter				
Barrattare, *Ital.*				
Blast		בלא	Bla	To wear out, consume, used up.
Blasted				
Blazé, *French*				
Bet		עבט	Obet	Pledge.
Abet				
Bucket		בק	Buck	To empty.
Packet		בקבק	Buck- Buck	A large vessel whence liquors are emptied, (1 Kings xiv. 3; Jer. xix. 1, 10).
Bag, probably the same derivation, from emptying and filling, or from			βῖκος, *Greek*,	
		בכה	Baget	To ooze out, empty.
Pack		בגד	Baged	A cloth, covering.
Beg		בג qy.	Beg	Food, an asking for food.
Beggar		or בגא	Bega	To feign, fictitious.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Bubble	. . . .	בוב	Bub	Hollow, to make hollow.
Burst. See Press				
Bark, a ship or boat	. . . .	בירה	Baruh Βάρις	A ship or boat. (See *Steph. Thesaur. Valp.*, vol. i. p. cccxxii.)
Banquet	. . . .	פנק	Paneq	To feed delicately.
Bide	Bôd	בדי	Bide	To dwell alone.
Body[1]	Bodhaic	בית	Bith	A dwelling. See also under Skin.
Boddice	Bwth			
Booth	Bôd			
Bothy, *Scotticè*				
Abode				
Bush	. . . .	בש	Bush	To cut down as for fuel.
Bad, wicked . .	. . . .	בד	Bad	To separate, as the good from the bad.
To Bad, Gloucestershire vernacular, to shell, to separate from the shell.	. . . .	בד	Bad	To separate, disjoin, disunite.
Beaker	. . . .	בק	Beck	To pour out.
Beck, a streamlet.				
Bud	. . . .	בד	Bud	To separate as the bud from the tree when it puts forth its leaves, to push forth.
Bit	Peth	פת	Pit	To divide, part, separate.
Bittock, *Scotticè* .	. . . .	בתק	Bithock	To cut in small pieces.
Bank	Maingc	בנק	Bank *Arabicè* from בנה, to build up	A seat built up, a place heaped up. The seats or stools mentioned Exod. i. 16, אבנם, *Abenim*, from בנה, *Beneh*, seem to have been benches of stone, used perhaps for the purposes there expressed, on account of their coolness.
Bench	M for B			

[1] For our houses of clay see Job iv. 19.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Banner	Bann	בנה	Baneh	To elevate, lift, or raise up, to build up; an ensign or image.
Qy. Bone, the frame or structure	Banniar			
Bind		בנד	Bind	To bind, tie down.
Band		בנט	Bint	
Bandit, banded together			Binden, *German*	
Bond				
Bandage				
Bondage				
Base	Bâs	בס	Bas	To beat down, keep low.
A-base	depressed	בסס	Bass	
			Baisser, *French*, to lower, *βαθύς*, *Greek*	
Bin		חין	Hin H pro B	A measure of capacity.
Butt		בעט	Bot	To kick, strike.
Beat		or חבט	Chebet	To beat, thresh.
Batter				
Bother		ברר	Bater	To confound.
Cane		קנה	Caneh	A hollow stalk, a reed, cane, bending knotty.
		or כנע	Canë	
Castle		כסל	Casel	Strength, support, confidence.
Coil, as a rope		קהל	Cohl	To gather together.
Cap	Cappa	כפ	Cap	Hollow, bending.
Cope	Cap			
Cape				
Crop		חרפ	Chrop	The time of crops, stripping, ingathering.
Reap				
Crane	Geran	כרן	Cran *γέρανος*, *Greek*	To cry as a crane.
Cab		קבה	Cabe	A receptacle.
Corner	Cornel	קרנתא	Corntha Karnah, *Syriac*	A corner.
Corpse	Corph	גרפ	Gorph Corpus, *Latin*	A body.
Chibble		צבח	Chibeh	To swell as a bulb.
Cipolla, *Italian*, an onion				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Carve. See under Groove, Grove				
Carpet . . . . . Reps		רפד	Crapd	To strew as a carpet (Canticles iii. 10), רפידת, *carpidth*, "carpet of cloth of gold," (Esther i. 6).
		רפס	Carpes	To tread under foot.
		כרפס	Carpes	Cloth.
Copper	Copr	קפא	Copa	Condensed, consolidated, coagulated, molten, smelted, thickened.
Cabal		קבלה	Cabaleh	Secret science, tradition.
Chase . . . . . Chasser, *French*		שאס	Shas	To spoil, plunder, to take by violence.
Cheat		חטא	Cheta	To deviate, turn aside, to sin, to offend, to deceive.
Clammy		חלם	Chalam	Clammy, thick, insipid.
Cunning	Cynnan	כנן	Cunn	To contrive.
To Conn, Keen, To Know To Count Qy. Council, Counsel See also Knack.		כון	Cun	To make ready, to adapt, dispose, prepare, establish, machinate.
Cummin, a sweet herb		כמן	Cumin	Cummin.
Cease		כחש	Chesh	To fail.
Crumb . . . . . or Crum		כרם	Crum	To break off, a piece broken off.
Cosset, a tame lamb		קשט	Cosset	A lamb.
Chaste . . . . . Chastity Castus, *Latin*		קשט	Cast	Chaste, pure.
Cockle, shell . . Coque, *French*. See Cog.	Cocos	קק ככל	Cock Cockl	Hollow. All over, a shell which covers the fish entirely.
Call . . . . . καλέω	Galw	קול	Chul	A voice, a call, (Gen. iii. 8).
Hollow		קחל	Chal	To call together.
Hulloa		or כל	Căl	To assemble.
			κοῖλος, *Greek*	A voice, a hollow sound.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Captive	. . . .	כף	Caph	The hand, taken by the hand, e.g. led captive at will; the captivity of Satan, slavery of sin.
Captivity				
Caitiff				
Chetif, *French*				
Captivus, *Latin*				
Cattivo, *Italian*				
Cautivo, *Spanish*				
Check	. . . .	צק	Tcheck	To restrain, compress.
		זקק	Ztsck	To strain off.
Chin	Gîn	זקן	Ztchin	The chin or beard.
		γένυς, *Greek*		
Cattle	. . . .	קטל	Chatel	Anything appointed for slaughter.
Chalk	Galchu	חלק	Chelq	Smooth, soft.
Calcined		קלח	Chalk	Light, friable, burnt to powder.
Gealed	. . . .	גלד	Geld	Congealed, contracted, shrivelled as the skin in cold.
Congealed			Gelidus, *Latin*	
Cold		קלט	Chalt	Cold, congealed.
			Kalt, *German*	
Claw	. . . .	כל	Cl	To hold, to hold fast.
		כלא	Cla	A gripe.
		כלי	Cli	
Cover	. . . .	קבר	Cheber	To bury or cover up.
Civer or Kiver, Gloucestershire vernacular				
To Chit, to crack .	. . . .	חת	Chit	To crack or chap, to break in pieces.
Cedar	. . . .	קדר	Chedar	Dark in colour, as the cedar is.
See Dark.				
Cub	Cwppan	כפ	Cuph	The hollow of the hand, nature's first cup.
Cup				
To Coop, keep, kype				
Cooper		קפא	Cupa	To confine, restrain, contain.
Coffer		כובא	Cuba	
Coffin		כפר	Cupher	To cover, overspread, to bury.
Cinnamon . . .	. . . .	קנמן	Chinimn	Cinnamon.
Crib	. . . .	חרב	Chrib	To waste, diminish.
Crystal	Crisiol	קרח	Chry	Crystal.
Chich (peas) . .	. . . .	ככר	Cicr	Round, from their round form.
Choose	. . . .	חזה	Choze	To fasten on.
Choice		קש	Chosh	To select, to collect.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Crown	Coron	קרן	Chron	A horn. Crowns and kingdoms were typified by horns, (see Daniel.)
A horn	Cwrwn		Chom	
Cornu, *Latin*	Corn			
κέρας, Greek				
Corn				Horny substance.
Kernel	Carn			
Coomb, a valley .	Cwmm	קם	Qŭm	To rise, elevate on each side, to stand up, to cause to rise.
Comb, the crest of a cock				
Comb				
Come				
Couple		כפל	Caphel	To double, yoke together, to double with a bridle, (Job xli. 4, 13).
Cavalry	Ceffyl			
Caballus, *Latin*	a horse			
Caballo, *Spanish*				
Cavallo, *Italian*				
Cheval, *French*				
Cream		כרם	Crem	To skim or take off.
		חרם	Chrĕm	Separated, as cream from milk.
		קרם	Chrĕm	To grow over, as cream on the milk.
Crash	Croes	קרש	Chrŏsh	Pieces of timber fastened together crosswise.
Cross	Crog			
Across				
Cruciate	Groc	קרץ	Chrutz	Agitation, torment, accusation, reviling.
Crucible	Crwican			
Crutch				
Harass				
Cog	Cawg	קק	Kok	Hollow, round.
Keg				
Cag				
Caic				
Caïque				
Cock-boat				
City		שת	Sit	A settled place.
Site, Situation, (which see)			Cit	
Carcerate		כרך	Carch	To bind up, imprison.
Incarcerate				
Cleave		כלב	Cleb	To adhere closely, involve.
Cleft	Clapa	כלפ	Clap	To impel by force.
Clap	Clap	כלב	Clab	To clap together.
Clip			*κολάπτω, Greek*	
Cap	Cap	כפ	Cop	The top of anything.
Cope	Copha	גפ	Gop	
Coping				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Calipers	. . . .	כלפות	Caliphat	Iron clipping instruments, *Ps.* lxxiv. 6.
Clippers		from		
Caliph		כלפ	Claph	Power, force, authority.
Calyber			or Caliph	
Calibre				
Cat	Cath	כת	Cat	To tear to pieces.
		קטל	Catel	The killer.
		חטז	Chat	The catcher, the destroyer.
Choral	Côr	כר	Cor	Round, to go round.
Chorus				
Choir				
Cur, a dog	. . . .	גור	Gur	A whelp, a cur, (Parkhurst, 114.)
Cur, as occur, incur, &c.	. . . .	קרה	Cureh	To meet, to meet together.
Currere, *Latin*				
Crue, as accrue, &c.				
Cucumber	. . . .	קשאים	Cuschaim	Cucumbers.
Cucumis, *Latin*				
Cake	. . . .	ככר	Cacer	A cake.
Cuch, *German*			Caac, *Arabicè*	
Cumbent	. . . .	כנע	Cuno	To lay down.
Recumbent				
Crack	(c)Rhician	חרך	Charack	To make a sudden noise, to break with a noise, to grind.
Creak				
Crash	Rhêch	or		
		חרק	Chreek	To grate, grind, crash, or gnash.
Charch, Gloucestershire, (to burn up and crack, as the earth in hot weather)	. . . .	חרה	Chrech Krug, *German*	Burnt, baked.
Crock				
Crockery				
Coulter	Cwlltr	חל	Chul	To make hollow, to cut into.
Cultrum, *Latin*, from Colo				
Cub, Gloucestershire	. . . .	קב	Cub	A hollow receptacle.
		קפ	Cup or Kup	To encompass, inclose.
Coop				
Clamp, a heap . .	Clamp	גלם	Glam	A heap.
Clump			Glomus, *Latin*	
Celibacy	. . . .	שלהבת	Selebath	Free, disengaged, unfettered, loosened.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Circle	Cylch	כר כל or אזר	Cir col Azir	A whole round. To encompass.
Check		שך	Sheq	To stop, to check.
Chess, *quasi* Checks Exchequer		צק	Cheq	To straiten, compress, confine.
Crevice		כרה	Creh	Caves or crevices dug in the earth.
Cowre Coward	Cwrrian	כרע	Curn	To crouch, to tremble at the legs.
Cypress-tree		כפר	Cipher	The cypress-tree.
Qy. Crescent		קרס	Cres	Crooked, bent.
Cruise		חרץ	Chruz	To move about.
Qy. Cheer (good cheer) Carnal		שאר	Shar Σάρξ, *Greek*; Chair, *French*; Caro, *Latin*; Carne, *Italian*	Flesh, food.
Cut	Cwtt	גת	Gŭt	To cut.
Cot	Cutt		*Arabic*	
Cottage		כת	Cut	
Coat Cote	Côt	קד	Qued	To cut, cuttable material.
Sheepcote	Cwtta			
Coating	Kutten Ceden			
Cotton	Cotwm	קתן	Coton χιτὼν, *Greek*	Coats cut out of skins, (Gen. iii. 21).
Wood	Coed Gwedd	קדה	Quedeh or Codeh	To cut.
		כת	Cut	To beat or rend in pieces, cut.
Crash		חרס	Charas	To overturn, break down, destroy.
Cider		Qy. שכר	Shicar σικέρα, *Greek*	Strong drink.
Calf		חלב	Chalb Calb, *German*	Fat, milk.
Cable	Cabl	חבל כבל	Chabel Cabel	A cord or rope. A bond or chain.
Coal Gold	Gehel Glo	גחל	Gohl	Coal, burning, shining.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Clutch	. . . .	חלט	Chlut	To catch at, to contract.
Hilt, Hold, q. v.				
Chief		ספן	Shefn	To cover over, to overlay, overtop.
Kerchief		ספה	Shefeh	
Handkerchief				
Scarf				
Chimney	Simnai	חמנים	Chema-nim	Smoky altars.
κάμινος				
		כמה	Cumeh qy. smoke	To be warm.
Cricket	Cricceid	צרצר	Tschir	A cricket.
Chirrup			Tschir, *Arabic*	
Chirp				
Shriek		צרח	Tshrieh	To cry out sharply.
Screech			Schreien, *German*	
Giggle	Giggilt	חליל	Chlil	To laugh, to make a loud screeching noise.
Gaggle	Cych-wardd			
Cackle				
Chuckle				
Cheese	Cawse	קש	Chush	To coagulate.
Squeeze		קשה	Chusheh	To stiffen.
Coif	Cwfert	חפה	Chupheh	To cover, overlay.
Hive	Cuert			
Covert				
Cover				
Covey				
Wife		חפ	Chwif	Femme couverte.
Cover				Protected.
Char	. . . .	חרה	Chareh	To burn or char.
Sear		חרר	Charr	Burnt up.
Scoria			*ξηρὸς*, *Greek*	
Child	. . . .	חל	Chil	To bring forth, to be with child.
		תחלת	Tchelt	Entrance upon life.
		ולד	Uld	A child.
Crop	. . . .	חרפ	Chrop or Hrep	To strip; the autumn, or stripping season.
Strip				
Reap				
Reave				
Reft				
Cleave	. . . .	כלף	Cleph	To impel with force.
Camel	Cauel Camhal	גמל	Gamel	A camel, a revenger, from its revengeful disposition.
Cow	Buw	גוה	Gueh	To bellow.
Ky	or Cuw		Kuh, *German*	
Kie				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Coffer	Coffr	כפר	Cophir	To cover, overlay.
Cover	Cwfert	גפר	Gophar	An ark, a covered chest.
		כפרות	Cophrut	A covering.
Corn		גרן	Gorn	A threshing floor, and qy. its produce threshed.
Grain			Garn	
		or קרן	Corn	Horny.
Cuff	Gefyn	כף	Cuph	The upper part of the hand, hollow, Nature's first cup.
Cup	Cup Cwppan			
Cough		כף	Caph	Hollow
Qy. Choak		or קא	Chua	To spit up.
Choke. See Quafa, Todd's Johnson			Qua	
Come		קם	Cum	To rise up, to stand, to come up or grow, as corn.
Caddy, Cuddy. See Hide				
Cabin		חבה	Chabe	A hiding-place, covert.
Caddle, troublesome, confused, deficient, (Gloucestershire)	Hadl	חדל	Cadel Hadl	Good-for-nothing, defective.
Clergy		גרל	Grel by transposition κλῆρος, *Greek*	Elected by lot. Grel means a gravel stone; a stone was given as a sign of election.
Cloud		חלד	Chlud *Syriac*	To overspread insensibly, by degrees.
Chewed	Chwyd	קד	Cud	Matter cut up, minced.
Cud				
Quid				
Current	Cerrynt	קר	Cur	To spring out, gush out, as water by digging.
Course	Cornant			
Brew (*B* for *C*) .	Cwrw and Berw (Beer) Cwrwf Cwryf	קורי	Curi κοῦρμι, Dioscorides, Cerevisium, *Latin*	Liquor issuing out, emanations, juices, decoctions.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Curl . . . . . Churl	Carl	חרל	Churl	Anything twisted, as a briar, bramble, &c.
Club, a stick . . Club, an assembly. See Glue and Cleave	Clwppa	קולפא	Culupa	A club.
Cuckoo	Côg Gwccwc Cwccwll	קוק *Chaldee*	Kick	A cuckoo.
Comet . . . . . Comity (genial manners)	. . . .	חמה *id.*	Comeh Chameh	Producer of heat and warmth.
Collar	Coler	קולר *Chaldee*	Colar	A collar.
Cushion . . . . Kissen, *German*	. . . .	כסא or כסה or כסת	Cusa Cuseh Cust or Csit	A seat, to sit down To overspread. (Amos vi. 4; Ezek. xiii. 18, 20.
To Cite, incite, excite, &c.	. . . .	סת	Site	To arouse, stir up, raise, &c.
Cherub . . . . . Cherubim	. . . .	כרב כרבים	Cherub Cherubim	Cherub. Cherubs.
Coil (as a rope), to collect	. . . .	קהל	Qohl	To gather together.
Cull, to gather, select	. . . .	כל	Cul	To contain, receive, gather, collect, hold.
Comfort . . . . . Comfrey (a warming herb, in *Latin* consolida, formerly used in medicine and cookery. See Todd's Johnson's Dict. *in loco*)	. . . .	כמה and פר	Comeh Fer	Genial warmth, to bring, produce warmth and comfort, producing.
Crouch . . . . . Cringe	. . . .	כרע	Crou	To bend or bow down.
Cask	. . . .	כד	Cad Cadus, *Latin*	A cask.
Catch . . . . . Hitch	. . . .	חטא	Cheth	To catch, fasten, tie up.
Colour . . . . . Alcohol, the colour used by the Orientals	. . . .	כחל	Cohl	To colour, paint, tinge.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Chapiter Capital Chapter	Cabidwl	כפ כפתר	Cap or Caph Capter	To bend. An hemispherical porch over a door or house. (Amos ix. 1; Zeph. ii. 14.)
Capture Captive Captivate		כפת כפ	Capt Cap or Caph Capio, *Latin*	To bind, fetter. The hand, taken by hand.
Cede Recede, &c. Side, subside		סד	Sed Sid Discede [m] *Latin*	To retire.
Castrate Castrare, *Latin*		קצר	Catstr	To cut off.
Cuff To Cuff		כפ	Caph Cuff *κύπτω, Greek*, to bend	The bend of the hand, to strike with the hand. Parkhurst, p. 754.
Chop Chip		קצב	Chtshop	To chop, chip.
Chamber Zimmer, *German.* See Timber.		זמר	Zimer	Cut out, as it were, of timber.
Cucumber	Cucumer	קוק קוקא	Cuc Cucah Cocomero, *Italian*, Concombre, *French* Cucumis, *Latin*	Hollow. Anything hollow and round.
Cinerary Cinis, ashes, dust. *κόνις, Greek*		כנס כנש כנע	Cinis Cinish Conish Cono	Heaped up, gathered together. Laid on the ground, humbled to the dust.
Cyprus Gopher-tree		כפר	Cyper	Gopher or Cyprus. (Cant. i. 14.)

[m] "De sede cedere."—*Horace.* Horace was as much up to a pun or equivoke as any in this day. Puns are no novelty. Scripture, and especially the writings of St. Paul, have many apt equivokes.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Chary Care Cheery Caress	Achar Câr	חרה	Chareh Cura, Curus, *Latin*	To be warm, to shew warmth, zeal.
Chemise Camisole		כמס or חמש	Camis, Chenish	To hide, cover, conceal. Equipment, raiment.
Case		כסא	Casa	A covering.
Close Clause Claw Gaol, &c.		כלא	Cla	To shut up, confine, restrain.
Clock Cloche, *French*, Gloch, *German*, κλώζω, *Greek*, Clango, *Latin*		כול	Cul	To resound.
Crude Hard		קרה	Creh	Hard frost.
Coffin		כפן	Cophin κόφινος, *Greek*, Cophinus, *Latin*	To gather up.
Cylinder		גלל	Gillil	To roll round.
Communion Community Communicate, and words commencing with *Comm*, *Cum*, *Con*		עם	(C)om δμόω, *Greek*	To unite.
Crib		חרב	Chrib	To diminish, to take away, detract.
Chord		חרד	Chord	Vibration.
Charm Harem		חרם	Charm	A net or snare, separated, set apart, holy.
Crocus		חרה	Chreh χρυσός, *Greek*, gold-coloured	Warm, burning, bright-coloured.
Crag, a broken rock	Craig	קחר	Crack κράγος, *Greek*	Broken away, cracked, burst through, chipped off.
Cock		כח	Coch κίκυς, *Greek*	Strength.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Crab, a shell-fish	Crange	גרפ	Grab	To lay hold of, close, biting, sour.
Crab, apple	Craobh		Carabus, *Latin* (Pliny ix. 31)	
Grab	Orap			
Cry	Cri	כרן	Crin	To cry.
Crow, as a cock	Gawri	קרא	Crah	To cry aloud.
Croak	Crew		κράζω	
Crake, a bird, from its cry	Creccian			
Crow, a bird, from its cry				
Craw, the throat, the organ of noise				
Crop	Croppa			
Chemistry		חמה	Cheme	Heat, anything extracted by heat.
Chemical				
Clash		חלש	Chlash	To throw down.
		חלץ	Clatsch	
Chisel		כשיל	Chisel	A chipping instrument.
Cave	O-gof	כפה	Cave	A cave, (Job xxx. 6).
		כב	Cab	A hollow place or thing.
Creep. See Reptile				
Cipher. See Scribe, &c.	Cyfryf	ספר	Sipher	To reckon up, to number, a hieroglyphical character, a bill or note.
Curt (short)		כרת	Curt	Cut off, shortened.
Corb		ערב	Horb	A crow.
Corby				
Corbeau, *French*				
Choral	Choral	כר	Chor	To go round in a circle.
Cell	Cîl	כל	Cel	To contain, hold.
Ceal	Cwl	כלא	Cla	
Con-ceal	Cell		Cella, *Latin*	
Ceiling				
κοίλος, *Greek*				
Cellar	Seler			
Gaol	Cella-			
Jail	rium, *Latin*			
Calculate		כלכל	Calcul	To add up, to finish, complete.
Cleave		כלב	Celb	To adhere, to cleave to.
Calumny		כלם	Calm	Shame.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Cash	. . . .	כס	Ces	To reckon up, count up, as money, &c.
Cess (census)				
Chest	Cist	כסה	Cese	To cover up, to hide, conceal.
	Cest	כיס	Cis	
Couple	Cwple	כפל	Cupel	Double, couple.
Double	Dyblyg		Copula, *Latin*	
	Dwbl			
Current	. . . .	כרכר	Cur-cur	To run round, to be round.
Curricle				
Circle		כר	Cur	Crooked, bent round.
Circlet		כר	Cur	To go round.
Circular				
Circulate				
Circuit				
Circuitous				
Circus				
Circum-, as in Circum-flex, &c.				
Curve				
Crook	Croc			
Curro, to run, *Latin*				
Car				
Cart	Carr			
Chair	Cwr			
Churn	Cart			
Chariot	Carriad			
Char				
Crew				
Carriage				
Cheer	Cwrw	חרה	Chereh	To warm.
Cheery		כרי	Cury	Distilled liquor.
Cork	Corc	כרך	Cork	The outer covering, bark.
			Cortex, *Latin*	
Crush	. . . .	רעץ	(C)rush	To crush.
Choke	. . . .	עק	(Ch)ok	To oppress, strangle.
Draw	. . . .	תאר	Tawr by transposition Traw	To draw, delineate.
Dye	Du, black	דיו	Diu	To blacken, to discolour.
	Duawg	דיה	Die	
Deny	Neccau	נך	Negh	To push aside.
Negative		נגח	Negah	To deny, to reject.
Negation				
Deluge	Diliw	דלה	Delech	To draw out, extend, as water.
	Tuil			
	Lliv			

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Double. See Couple.				
Down	Dun	דן	Don	A strong, powerful
Dune, a hill-side fortification	Dan Din Tin		Dun	place.
Don	Don	דן	Don	A ruler, lord, a judge.
Don, *Spanish* Dominus, *Latin*	Ion			
Dabble	. . . .	טבל	Table	To dip into, to plunge
Dibble				into.
Drug, residue of chemical analysis	Drwg	דרא *Arabicè*	Dra	Refuse, residue.
Dregs				
Drugget, refuse cloth		דרך	Druck	Trodden down. Refuse grapes, when trodden out.
Dross, residue of smelting		דרש	Drossh	Trodden down refuse
Drake, the male duck, the treader		דרך	Drak	To tread.
Date	. . . .	דת	Deth	Given, appointed, set, fixed, an appointment, law, statute, decree, given by law.
Data		דתא	Data *τατῶ, τάττω, Greek* Datum, Debitum, *Latin*	
Qy. Debt				
Diamond. See Adamant				
Doll	Dull,	דלה	Doleh	Lifted up, exalted, as
Idol *εἴδωλον*	an effigy Delw, an image Eilim			an image, easily seen.
Dark. See Cedar	. . . .	קדר	Cedar by transposition	Dark, black.
Dull	Dall	Dalim *Arabicè*		Blind.
Duck	. . . .	דחה	Ducheh	To dive down, to plunge into water, (2 Chron. iv. 6; Ezek. xl. 38).
Dung	. . . .	דמן	Dumng	Dung, (2 Kings ix. 37).
Dazzle	. . . .	דגל	Dagel (*g* for *z*)	A light, lamp, beacon.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Dash . . . . . Dance	. . . .	דץ	Dash	To dash about, to jump, leap, dance for joy, (Job xli. 13, 22).
Damn . . . . . Temno, *Latin* Contemn Attaint Taminate Condemn	. . . .	טמח	Tamech	To become vile and contemptible.
Deity . . . . . Divine Divinity	. . . .	די	Di	Sufficiency, self-sufficient.
Dream . . . . . Dormant Dormouse Dormitory, &c.	. . . .	רדם	Rdem by transposition	Overwhelmed with sleep.
Dog	. . . .	דג	Dog	To propagate, &c., salacious. "Without there are dogs," (Rev. xxii. 15).
Drop . . . . . Drip Drizzle Drivel	. . . .	רפ and רפפ	(D)rop	To yield, slacken, give way.
Dad . . . . . Daddy	Tâd	דד or טט	Dad Tat Tatta[a]	The beloved one. Earth-born, earthly parent.
Deer	. . . .	דהר	Dehr	To bound, to skip like a deer.
Druid	Draoidhe	דרו	Dru	Those who dwell in circles, and use circular worship.
Dim . . . . . Dumb	Mûd by transposition Mutus *Latin*	דם	Dim	Stillness of light or sound.
Dummy		דמה	Dumeh	Silent.
Deme . . . . . Deem	. . . .	דמה	Demeh or Domeh	To think.

[a] Among other proofs of the common descent of language and common traditions of the human race, it may be remarked that the South Sea Islanders call a man Taata. They say that Taata was the first man, and associating him with the Noah of their traditions assert that he was the god that fixed the rainbow in the heavens, or probably he in whose time the rainbow was appointed. See Ellis, "Polynesian Researches," vol. i. pp. 312, 313; vol. ii. p. 18. They also call the evil spirit Satani, vol. ii. p. 31.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Dragoman, an interpreter Targum	. . . .	תרגם	Tragm	To interpret.
Dig . . . . . Dagger Digger Dicker (obsolete)	Dager	דגר דקר	Diger Diqur	To stab. To pierce.
Drag . . . . . Dredge Dirge Draggle Drawl Dragon Draw Drough Dray Trudge Track Trough, &c.	Dyrac	דרג דרך	Drag Druk	To proceed slowly. To drag on, crawl, creep.
Drape . . . . . . Drapery Draper Drap, *French*	. . . .	רפד	Raped by transposition of letters	Cloth, strewed, spread, carpet.
Dam	. . . .	אדמה	Adameh	Mother earth; Eve the mother of all men; God called their name Adam.
Dominant, Dominion, &c. See Tame				
Drop	. . . .	רעפ	(D)rop	To drop.
Doom	. . . .	דם	Dom	Blood, death.
Deck	. . . .	דק	Deck	A thin covering.
Decken, *German*				
Dome	. . . .	דמה	Domeh	Equable, uniform.
Dagged, tired . . . (Gloucestershire vernacular)	. . . .	דג	Dag	Faint, weary.
Daw, a bird	. . . .	דאה דב	Dahe Dub	To fly; a bird of prey. To mourn like a dove.
Dove	. . . .			
Drive	Divrim	דבר	Dber by transposition	To drive.
Duds	Dideu	דד	Dud	Teats.
Teats Door . . . . . Thor, *German* θύρα, *Greek*	Dôr	תער	Thor	A door, gate, aperture, chink, fissure, rent.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Damsel		טַלִיתָא ד	Dalitha	A young woman.
Daughter *θυγάτηρ, Greek* Tochter, *German*		טבירא	Tabitha *Syriac*	A damsel.
Die		דוה רוי	Due Dui	Sickness, pining away.
Decay		דחה	Dekeh	Fall, ruin.
Deuce	Duwies	דיה	Dieh qy. *δῦς, Greek*	Black, dark, evil, difficult.
Dark		קדר	Kdar by transposition Dark	Dark, obscure, black.
Cedar				
Dazzle		דגל	Dagl	A lamp.
Dense		דשן	Deshn transp.	Thick, close.
Dout, (Gloucestershire,) to extinguish, has been supposed to be derived from 'do out,' to put out, but it may come from		דעד	Doud	To burn out or go out, as a candle or lamp, when material fails, (Ps. cxviii. 12; Prov. xiii. 9).
Dike		דיק	Dik	A wall of circumvallation, (2 Kings xxv. 1).
Dyke			*τεῖχος, Greek,*	
Dig			Digue, *French*	
Dust		דשן	Dushn	Dust and ashes, (Ps. xx. 4; Levit. ix. 24, vi. 3, 4).
Dale	Dôl	תל	Tol	Hollow, elevated on each side. The valleys seem to take their names not from their own depression, but from the elevations around them.
Vale			Thâl,	
Valley			*German*	
Hole				
Holland, hollow, low land				
Exempt		צמת	Zempt	Cut off, excluded.
Ease		עת	Oth	Leisure, spare time.
Easy			Otium, *Latin*	
		אט	At	Repose, reclining.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Effet	. . . .	אפע	Affoe	A kind of viper.
Err, to wander, rove		אר	Ar	To flow, wander as a river.
-er, as in Garden-er, Mak-er, Do-er, &c.	Gwr, a man, a male,	ער	Or Er	A male agent, a master, employer. (Malachi ii. 12.)
-eer, as in Pion-eer, Chariot-eer, Privat-eer, &c.	Vir, *Latin* ἀν-ήρ, *Greek*			
-or, as in Creat-or, Sculpt-or				
Eur, *French*				
Or, *Lat. and Span.*				
Ore, *Italian*				
Er, *German*				
Evident	. . . .	ידע	Ido	To perceive, feel by the outward senses.
Evidence		יודע	Ivido	
Visible			εἴδω,	
Vision			Fῖδω,	
Visionary			*Greek*	
Vista			Video,	
View			Visus,	
Wot			*Latin*	
Wise				
Wit				
Weissen, *German*				
Elephant	. . . .	אלף	Elaph	The chief of beasts, the Alpha among beasts, A. 1.
Easel	. . . .	עצל	Œtsel	Slothful, sluggish.
Ease			Hence	
Easy			Esel, *German* a donkey	
Easily. See also p. 392				
Elk	. . . .	חלך	Helk	To walk in a peculiar way.
		or איל	Ail	A horned animal.
To Etch	. . . .	חז	Hetz	To engrave, notch, indent.
Etzen, *German*				
Ecclesiastic . . .	Eglwswr	חוכל	Eccal	A temple.
		קהלא	Chela	An assembly called together.
			καλέω, *Greek*	
Earl	Iarll	הרה	Ereh	Elevated in dignity, rank.
Emaciate	. . . .	מסה	Maseh	To waste away.
Maciate				
Macilent				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Egg		חג	Heg Hŏg	Round, oval.
		or חגה	Egeh	To bring forth, produce.
Eel		חל	Eel	To move quickly, to slime, slippery.
Ear		ער	Eor	Attentive, wide a-
Ware			Earim	wake, to rouse up.
Beware		qy. ערום	or Warum	Subtle. "The serpent
Aware				was more subtle,"
Hearken				wary, (Gen. iii. 1).
Hear				
Wary				
Auricular, &c.				
ὦρα, ὦs, Greek				
Auris, *Latin*				
Eat. See Wheat.				
Earth	Daear	הארץ	Earth	The earth, Gen. i.
ὀρύσσω, Greek, to dig				
Eunuch		ענך	Onech	Bound down, constrained, conquered, fettered, repressed, vanquished, brought down, reduced.
Enough		נאפ	Naph	To satiate, sufficient.
'Em		ם	Em	Them. (Parkhurst,
Them		חם		p. 29).
East		עשת	Osht	The place of shining.
			Ost, *German*	
Eject		יצק	Ijeck	To cast out.
Ejicio, *Latin*				
Evil	Ubhal	אויל	Evil	Evil, gross.
Ill		חול	Hevil	Vain, useless.
Apple °	Aval	חבל	Hebel	
Malus, an apple			Uëbel,	
Malus, wicked		also חבל	*German* Ebil	Vanity, folly.
Envy	Cynfigu	קנאה	Chenvah	Envy.

° Apple and Evil seem to have a very close connection. The Apple from אול, *Aval*, which in British means an 'apple,' in Hebrew means 'rich, plump, and round,' and also 'gross, wicked, stupid.' The same ideas are carried out in the Latin, in which *Malus* is 'the apple,' and *Malus* is 'wicked.' Is this any confirmation of the tradition that the eating of an apple was the cause of man's fall and the origin of evil in the world? The coincidence is not without its interest. אפל, *Aphal*, and נפל, *Naphal*, signify 'falling, darkness, folly, and wickedness.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Evening	Effn	אוֹן	Aven	Material light.
Heaven	Nefn			
Even		עפ	Ev	Even, also.
If		and אפ	Aph	
Ebony		הבּ	Eb	Black.
ἔβενος, *Greek*		הבני	Eboni	
Ear	Hear	עֹר	Or	To erect, lift up, excite, as the ears in hearing, to prick up.
			Ohr, *German*	
		עיר	Oir *Chaldee*	A watcher, to watch, listen.
Ear (old English, to plough, to till)	Ar	חרשׁ	Herse	To tear up the earth, to till.
Arable	Hyar			
Herse, old word for a harrow	Aredig			
Harrow				
Earth. See Earth.	Daer	ארץ	Arth	Earth, cultivatible land.
Arable		רץ	Reth	
Eyes		עין	Win	The eye, the fountain of light.
Een, *Scottice*			Ooin	
Win-some				
Elf		חלף	Helf	Changeable, a changeling.
Elfin, Elves, pl.				
Eilf, a changing sprite, a fairy				
Edge. See Hack, Hatchet, &c.	Awch	חד	Hed	Sharp.
		אץ	Atsh	Sharp, pungent.
Ephod		אפוד	Aphod	An ephod, overcoat.
Ebb, to withdraw, as the tide	Eb	חבב	Ebb	To hide, withdraw from.
Food	Bwyd (*B* for *F*)	פת	Phuth	Food, sustenance.
Fatuous		פתה	Fateh	Simple, foolish, deceivable.
Fatuity			Phateh	
Fallacious . . .	Ffals	אפל	Afal	Dark, treacherous.
False	Falsedd	פלץ	Phals	Shaking, treacherous, uncertain, trembling, deceitful.
Falsity				
Falsehood				
Falsus, *Latin*				
Fallo, to deceive				
Faith	Ffydd	פתה	Phitheh or Fitheh	Faith, persuasion.
			πείθω, *Greek*	
			Fides, *Latin*	

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Flit	. . . .	פלט	Pflit	To fly away, to carry off, to bear away.
Fly				
Fleet		עפל	Ofil	To be raised up aloft.
Flight				
Float				
Flotsam, &c.				
Flutter				
Fowl				
Vogel, Fliegen, *German*				
Fel	Ffael	נפל	Naphal	To fall.
Offal	Ffaelu	אפל	Aphal	Darkness, dimness, folly, wicked.
Fall	Pall			
Fail				
Failure				
Fault				
Evil				
Folly	Ffoledd	אולת	A(voleth)	Foolish, folly.
Foolish	Ffôl			
Fool				
Foam, produced by agitation and striking	. . . .	פעם	Foam	Striking, litigation.
Fare	Fawr	פדה	Phareh	Separated, far off, removed, to bear or carry off.
Far				
Pilgrim				
Peregrinus				
Fill	. . . .	פלג	Phelg	To distribute over space.
Flow, Flood, as the tide of the sea, as a river			πέλαγος, *Greek* Pelagus, *Latin*	
Phlegm				
Flag, a banner		פלג	Phelg or Flag	To extend over space, to unfurl.
Fling				
Fluid				
Flux				
Fluctuate				
Fog, deceitful weather, inclining to stumble. (See under Mist.)	Phûg	פח	Phock Fucus, *Latin* Deceitful Dark	To stumble, to deceive, to cause to fall.
Finical	. . . .	פנג	Phineg	To be delicate.
Finikin		פנק	Phinek	Educated delicately.
Fangle				
Ferret	Ffured	פור	Fur	Ferret.
Freak	. . . .	פרך	Frek	To break out.
Fractious				

English,	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Fleece	. . . .	פלל	Pfell	To separate, to sever,
Flock of wool		פלג	Pfleg	to shear or cut off.
Pluck		פלח	Pflech	
Divulsion, &c.				
Vellus, Vello, *Latin*				
Family	. . . .	עם	(f)Am[p]	A community of
Familiar		עמית	(f)Amith	people, society, and
			Ϝομιλία	language; union
Flesh	. . . .	פלש	Flesh	The outer covering
			Pellis	or wrapping, involutions, convolutions. See Skin, and Body.
Fluke of an anchor	. . . .	פלך	Fluk	A prop or support.
			Fulcio, *Latin*	
Foal	Ebol	פלה	Foleh	Separated (from the
Filly	(*b* for *f*,			mother), disburdened from the
Pullet	by trans-			fœtus, brought
Poule, Poulain, *French*	mutation)			forth.
Frog	. . . .	פרעש	Frosch	Agility in leaping,
			Frosch, *German*	bounding.
Fodder	. . . .	פדר	Foder	Fattening property.
Fag (end) . . .	. . . .	פג	Fag	To fail, cease.
Foe	. . . .	פה	Feh	The face, an adver-
-fy, as Defy			or Pheh	sary, an open
Fight				enemy, let us look
Fecht, *German*				one another in the
-feat, as in De-feat				face, פה אל פה,
Fie				face to face.
		or פוח	Fych	To breathe out,
				blast, utter.
Filch	. . . .	פלח	Filch	To tear off.
Face	. . . .	פה	Feh	The face, the mouth,
			Facies, *Latin*	countenance.
Foul	. . . .	פגל	Fogl	To pollute, defile.
Fulsome				
Freeze	. . . .	פרש	Fres	To spread over, as ice over the water.

[p] From this etymon seem to spring all words commencing with or containing the radicals of *Am*, *Om*, *Fam*, *Em*, *Com*, *Cum*, *Con*, *Hom*, *Un*, *On*, implying association, communion, connection. It is found in the Greek ἅμα, Æolic Ϝαμα; hence Latin, *Fam-ilia;* Greek, ὁμ-ιλία; English, Hom-ily (a familiar discourse), Home, Home-ly; Latin, *Am-or*, *Am-icitia*, *Am-plexus;* English, Am-ity, Am-iable, Em-brace, Comm-unity, also perhaps consolidation, as Un-ion, One, Un-ity.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Flog Flay Plague		פלג	Flog πληγὴ, *Greek* Plaga, *Latin*	To distribute (qy. blows), to cut, dissever, to distribute over space, divide, cut in pieces.
Fret		פרט	Fret Frotter, *French*	To cut, rub, break.
Fulcrum Fulciment, &c. Pilgrim, from the staff, the pilgrim's staff		פלך	Fulc	A prop, support, a staff.
Fulgent Flash		פלץ	Fulg or Flash	Vibrating, shining.
First *Pre-*, as Pre-cede, Pre-cipitate, &c.		פרש	Presh	To advance, enlarge, stretch out.
Folly		חלל	Holl (*H* for *F*)	Folly.
Freeze Frost		פרץ	Fress Press	To press down hard, to congeal, compress.
Fash, to make angry		פצע	Fashoe	To wound, hurt, grieve.
Fasces		פצה	Fashe	To set free, loose.
Fascines Fascia		פצח	Fasech	To burst open with noise.
		פצר	Fasher	To press hard.
Farse, stuffing made of meal. See Farinaceous.		פר	Far	Mixed as meal.
Farinaceous Far, meal, *Latin* Frio, to crumble Farrago		פר	Far	Broken, crushed, pressed as meal, dust.
Fret F–rt		פרט	Frt	To break forth.
Fry, young fry of fish, &c. Farrow. See Fire, Fruit, &c.		פרה	Fareh or Phra	To bring forth.
Farce		פרס	Fars Pars, *Latin*	A part, acting a part.
Fresh, anew Fresh, a bursting forth of waters, a flood of a river		פרץ	Fresh	Bursting forth, anew.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Qy. Farm, land detached, set apart for cultivation. See Field.	. . . .	פרם	Farm	Detached, set off, to farm, let.
Farmer				
Fancy	. . . .	פנה	Phanech	Appearance, seeming, attractiveness.
Feign			Fanech	
Fantom			*φαίνω, Greek*	
Phantasm				
From	. . . .	פרם	From	Separated.
Fane	. . . .	פנים	Fanim	Surface, façade of a temple.
Fount	Ffynnon	פני	Peni	The head, source, top of anything.
Fountain	Pen		Foni	
			Fons, *Latin*	
Fame	. . . .	פם	Fam	Open-mouthed, "wide-mouthed fame," a mouth.
Fama, *Latin*		פה	Fa	
φήμη, Greek				
φάμα, Dor.				
Famous, *φάω*				
Fair	. . . .	פאדר	Phadr	Beauty, shining, fair, adorned, ornament.
Parade			Fadr	
Pure				
Purity				
Fable, *quasi* Babble, (*F* for *B*). See Babble				
Face, the front, surface	. . . .	פאה	Faech	A side or superficies, a face-side.
Facies, *Latin*		פש	Fashe	Expansion.
Qy. Fashion		פשה	Faseh	To expand.
Facile, performable, pliant, flexible	. . . .	פסל	Phasel	To work with a tool, to achieve.
			Facilis, Facio, *Latin*	
Fiction	Ffug	פק	Fic	Tottering, staggering, deceitful.
Fictitious	Ffugiad			
Fickle				
Feign	. . . .	פנה	Feneh	To turn about, to put one thing for another.
Fan	. . . .	פנה	Faneh	To turn and twist about.
Van, Vannus, *Latin*				
Fatigue	. . . .	פד	Fad	To fail in strength.
Fade				
Foam	. . . .	זעם	Tsoam	Indignation, foam, (Hosea vii. 16).

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Fire	. . . .	בר	Bur πῦρ, *Greek*	Bright, burning.
Fir	Firr			
Fruit	Ffrwyth	פר	Pher	To produce, the productiveness of heat.
Fruitfulness				
Fertile				
Frith	Pherth	פרה	Phra [q]	To bring forth, to bud.
Forth	Forth			
Froth	Fford			
Freight	Ffrwd			
Pro-duce				
Frum, Gloucestershire, productive	Ffromm			
Bear				
Park				
Pore				
Fork	Fforch	פרך	Phork	To force, branch off, the parting of a road.
Force	Fwrch			
Forceps	Fourcher, *French*			
Free	. . . .	פרע	Froë Phroë Frey, *German*	To set free.
Frank				
Fracture, Fraction. See Break				
Fat	. . . .	גת	Gat (*G* for *V*, mutable)	A wine-press.
Vat, a wine-press				
Fig	Ffigys	פגי	Phigi	Figs.
Ferry	Aber Over Haver	עברה	Obereh Overeh [r]	A ferry, ferry-boat.
Fag	. . . .	פג	Phag	To fail, faint, to be weary.
Fagged, tired				
Fast	. . . .	פצר	Fasher Fashter	To urge on, press hard, to bind fast.
Fat	Faad	פת	Fat Phat	To extend, expand, to become wide.
Feed				
Fate	. . . .	פרא	Fata	Sudden, hasty, precipitate.

[q] The etymon of all productiveness, fertility, bearing, and of words commencing with *Fer*, *Fru*, *Pro*, *Per*, *Bear*, &c.

[r] We have examples of this in St. Mary Overy, or St. Mary at the Ferry, London; in Haver-ford, and Aberystwith, Wales; Havre de Grace, and Haver Camp, in France.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Fear Fraid Afraid Fera, wild, timid, *Latin* Fell, Felt, See Pelt, Skin	Fawr	פרא	Fera	Timid, to run away, to run wild.
Field		פלד	Feld Feld, *German*	Cut in pieces, a section or portion of land, or from its being cuttable, i.e. arable, cultivated land, or cleared of wood cut down or felled.
Feel		פלל	Fell	To distinguish.
Fessels, obsolete, a sort of kidney-bean Fasels Phaseolus, *Latin*		פצל	Fazel Pezel	To decorticate, to shell or peel.
Fetch		פתח	Fetch	To draw, to withdraw, to bring, (Jer. i. 14; Amos viii. 5), to deceive.
Firk, to beat, to violate, (Shakespeare)		פרך	Firk	Force, cruelty, violence.
Flat		פלס	Flas	Flat, level, smooth, even.
Fish	Pysg	פשה	Fishe	To range at large, expatiate, as fishes.
Fisk, to rove; and with *r* intervening, Frisk Piscatorial Piscation Piscary		or פש	Fish Piscis, *Latin*	Diffusive, increase, as fishes do.
Fist Fix Fixed Fixt Fixture		פז	Fist or Fix	Solid, compact, strengthened.
Flail		פלל	Flel	To separate good from bad, wheat from straw and chaff.
Fuge		פוג	Fug	To take away.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Fizz	. . . .	פצץ	Fizz	To burst off with a noise.
Flake				
Flag		פלג	Flag	To divide, separate,
Pluck		פלח	Flak	flake off, break off,
Flock				jump off, fly off.
Fleck				
Fleak				
Flick				
Flitch				
Flicker				
Flight				
Flay				
Flaw				
Flea				
Fly				
Fleece				
Flutter				
Flagon	Flacced	פלג	Flag	To pour out water.
Flask				
Flasket				
Flash	. . . .	פלץ	Flash	To have a tremulous
Flashy				motion, vibration
Fletch, an arrow				of light.
Flatus	. . . .	פלץ	Flatsh	Tremulous, shaking
Flatulent, &c.				like the wind.
Flatuosity				
Flexible	Plyg	פלך	Fleck	To bend.
Flexor				
Flexure				
Flexuous				
Ferry	. . .	עברי	Obery	A ferry, or passing
St. Mary Overy, London			Overy	over.
Go	. . . .	גאה	Gae	To lift up, as to lift
Gait			Gehen, *German*	up the feet in going.
Gate				
Goad, an instrument to compel going				
Gash	. . . .	גזז	Gash	To shear, cut.
Garb	. . . .	גרפ	Garp	To wrap up.
Glib, smooth . .	. . . .	גלח	Glah	To shave, make smooth.
Glabreate				
Glabrous, smooth		גלב	Glab	A barber, (Ezek. v. 1).
Guard	Gardd	גדר	Gheder	To hedge in, a place
Garden, a place guarded or mounded in.	Gardas		Gader by transposition Garder	hedged in.
Garter				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Gauntlet		גן	Gan	Protection.
Glide	Llydan Llêd	חלד	Chlid	To glide, to slip along, creep in, to extend like time.
Gore, a strip . .	Goror	גרה	Goreh	To cut.
Gore	Gôr	גריא	Goria	A sore wound, a cut.
Gory				
Glimpse, ...		גלם	Glum	Wrapped up, involved, (in darkness, in self, &c.)
Glimmer, imperfection of sight				
Gloom				
Glum				
Glomerate				
Con-glomerate				
Gaff	Cyff	קפא	Kafa	A crossbeam or bar.
Groom, a man, as groom of the chambers, brides-groom, &c.	Gwr	גבר	Gber Hence Vir, *Latin*	A man.
Gum	Gwm	גם	Gum	Full, flowing, abundant.
Glue	Glew	גלב	Club	To hold together, to adhere to, stick together.
Club	Glûd			
Gob		גב	Gib or Gob	A lump, hump.
Gobbet			Gobbo, *Italian*	
Gibbet, which see				
Grace		קרץ	Chrase	Emotion, agitation, to move.
Grain. See Corn				
Grate				
Grater				
Scratch				
Scrat				
See Write				
Gizzard		גזר	Gizr	To cut down, qy. digest, chew eagerly.
Gracious	Grâs	רצה	(G)race	Pleasing, acceptable.
Grateful	Rhâd			
Gratitude				
Gain		קנה	Chineh	To gain, hold.
Win		קונן	Chinn	To acquire property.
Guitar		כיתרס	Cithars	A stringed instrument.
Chitar				
Globe	Globyn	גל	Gul	Rounded, hollowed out.
Gully				
Valley		גלה	Guleh	A bowl, a valley.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Gay	. . . .	גאה	Gae	Elevated, exulting, lifted up, elated, joyous.
Gaiety		גיא	Gia	
Joy			Gaudio	
Joyous			Gavisus, *Latin*	
Joyful				
Jovial				
Gibbous	. . . .	גב	Gib	High, heaped up, humped, to put up the back.
Jib				
Jibe				
Gibbet		גבה	Gibeh	High, elevated, lifted up.
Gable, end of a house	. . . .	גבל	Gabl	A bound, a verge, limit.
Gavel, land tenure	Gafael	גבל	Gabl	Landmark, boundary, limitation of land.
Gabel, land tax in old English				
Gabella, *Italian*				
Gabelo, *Spanish*				
Goblet	. . . .	גבעת	Goboth	A drinking-vessel.
Govern	. . . .	גביר	Gubir	Powerful, a lord, ruler, governor.
Governor			κυβερνάω, *Greek*	
			Guberno, *Latin*	
God	. . . .	גד	Gad	Hosts, plenty, the God of Hosts, abundance.
Good				
Goat	. . . .	גד	Gid	A young goat, kid-like.
Giddy, frolicksome				
Kid				
Giddy, nervous. .	Gi nerve, sinew Gian	גיד	Gid	Nervous.
Gazer	. . . .	גזריא	Gazeria	Diviners, soothsayers, seers.
Gazebo				
Gaze		חזה	Chaze	Lookers out, to fix the eyes on.
Glow	Glo	גחל	Gohl	To glow, to shine.
Gold	Goleu			
	Gloywr			
Glee	Gwledd,	גיל	Gil	To exult with joy, dance with glee.
Glee, a round song	convi-			
	viality	גל	Gl	Round.
	Gloes			
Gall, an excrescence on the oak	. . . .	גל	Gal	Anything round.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Gall, bitter		געל	Gol	Nauseous, bitter, loathsome.
Ghostly		געש	Gosh	Agitation, to toss themselves, as water; to shake, agitate, as spirit, wind, &c.
Ghost				
Geist, *German*				
Gush				
Gust				
Aghast				
Ghastly				
To Grate		גרד	Grăd	To scrape.
Gratter, *French*				
Gaol	Géol	כלא	Clo	To receive, hold, contain, restrain.
		כל	Col	
Galley		גל	Gal	A round ship or boat.
Gulley			*γαύλος, Greek*	
Grist		גר	Gr	Powder, dust, minute, small, ground to powder.
Grit				
Groats or Grits				
Grout				
Gruel				
Gem	Gemm	גם	Gem	Copious, abundant, valuable, full.
	Gem	or שהם	Shem phonetically Gem	A precious stone.
Grim, strong, terrible	Grym	גרם	Grim	Bony, to pick the bones.
Grunt	Grwythio	גרון	Grun	A throat, the noise of the throat, a noise like sawing.
Grumble	Grydian			
Grave		קבר	Gebr	A grave.
			Kebr	
Globe	Globyn	גל	Gl	Round.
Glen		כל	Cl	Hollow.
Guile		גל	Gul	To turn round, to change.
Beguile, &c.				
Gilt or Jilt		געל	Gol	Rejected, cast away, loathsome.
Guilt				
Gull				
Gloss		חלץ	Chlotz	Loose, to loosen, to free from difficulties, disengage, interpret.
Gloze				
γλῶσσα, γλῶττα, Greek				
Qy. Glut, to swallow down	Glwth			
Glutton				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Gnaw	Cnoi	קנא	Chnā	To eat into, corrode,
Gnash			κνάω, *Greek*	consume.
Glyptic	. . . .	חלפ	Clŭph	To change the character of anything, to renew, remodel.
γλύφω, *Greek*, to sculpture				
Gout	. . . .	גת	Gut	Pressing, racking,
		גתות	Gutut	treading.
Gown	Gwn	גן	Gun	Protection, defence, covering.
Grace	Gras	קרס	Gras	Bending, stooping.
Gracious, condescending			or Kras	
Ground	. . . .	qy. גרן	Grun	Cuttable, cultivable
		גרה	Greh	land.
Gulp	. . . .	חלפ	Chulp	To pass down in succession.
Gulph				
Gloom	. . . .	גלם	Glom	Wrapped up, to involve.
Glomerate				
Gloss	Glâs	גלש	Glăs	Shining, bright,
Glass	Glwys		Glish	light, transparent,
Glisten			Glis	glossy.
Glister				
Glossy				
Glacial				
Glose				
Gre-garious . . .	. . . .	גר	Ger	To gather, to dwell
Con-gre-gate			ἀγείρω, *Greek*	for a time.
Coniger				
Aggregate				
So-jour-ner				
Groan	Gearan	גרה	Greh	To move, excite, stir
Grief	Graen			up.
Grieve	Grwn			
Grievous	Griff			
Gash	. . . .	גזז	Gatsh	To cut, shear, lop.
Groove[a]	. . . .	גרה	Greh	To cut as with a saw
Grove				or other instrument, to cut into,
Grave				to grub up.
Grot				
Grub				
Carve				
En-grave				
Graff				
Graft				
Grind				

[a] Includes words commencing with *Gr* and *Cr*, implying 'cutting, tearing, sawing, grinding.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Guess	. . .	קסס	Ceesh	To divine, to foretell, to feel.
Ghissen, *Dutch*		or גש	Gesh	
Guggle	Golchiar	גרגר	Gurgur	The throat.
Gargle	Cucc			
Gurgoyl				
Gurgur, *Latin*				
Γαργαρεὼν, *Greek*				
Graze, to slightly cut the skin	. . . .	גרז	Grăz	To cut off, to nip.
Graze, to lightly bite off. See Grass		חרץ	Gratz	To shorten, to cut short.
Gravel. See Clergy	Granel	גרל	Grăl	Gravelly, full of stones.
	Graiau			
	Gre			
Griffon	Griffwn	גרפ	Grap	To close, to claw, wrap, to gripe.
Gripe				
Grip				
Grabble				
Grab		אגרופ	Agraph	A closed fist.
Garb		גרב	Grab	To snatch.
Wrap				
Grapnel				
Grappel				
Grope				
Group				
Grass	. . . .	גרש	Gresh	To push forth, grow.
-gress	. . . .	גרש	Gresh	To push forward, to drive out, expel.
as in Agress				
Egress				
Congress				
Progress				
Grass		גרש	Grosh	Pushing forth, increasing, progress.
Χόρτος, *Greek*				
Γράστις, γράω, γρῶ, 'Grass,' Macedonian dialect [t]				
Gross				
Growth				
Grow				
Gin	. . . .	יין	Iin	Expressed juice.
Girth	. . . .	חגרת	Hagir	To gird, to encircle, (Gen. iii. 7).
Gird				
Girdle [u]				
Gyre				

[t] See Valpy, *Steph. Thes.*, vol. i. p. clxxxvii.

[u] When in Genesis iii. 7 it is said that Adam and Eve sewed fig-leaves together and made themselves aprons, the original is חגרת, 'girdles,' precisely such as we see in savage nations in the Polynesian Islands.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Gaze	. . . .	חזה	. . . .	To gaze, to fasten the eyes.
Geal	Ceulo	כסל	Cesel	To condense.
Gelare, *Latin*	Geuto			
Geler, *French*				
Con-geal, freeze				
Goose	Ġoaz	געש	Gosh	To hiss, gush, shake.
Also a tailor's goose, hissing hot	or Gwydd	גזע גז	Gusö	To hiss. To crop the grass.
Heinous	. . . .	און	Hein or Aven	Grievous, wicked, vain.
Habit	. . . .	חבב	Habb	A cherished design.
Habitual				
Habituate				
Have				
Hit	. . . .	חת	Hit	To break.
Habit, as Inhabit .	. . . .	חב	Hab	A secret place, a
Habitable		חבה	Habeh	hiding-place, covert, dwelling-place.
Habitation				
Hard	Cruadh	קרה	Crueh	Bound together,
Hardy	Garwedd			hard, strong, bold,
Curd				harsh, cruel, con-
Crude				densed, compacted,
Cruel				coalescing, cohe-
Crudus, *Latin*				ring, cold, cold-
				hearted.
Hour	. . . .	יער	Iar	A fixed, stated time
Year			Ior	of longer or shorter duration, "stata tempora." Munster, *Crit. Sacr.*, Gen. i. 14.
Hawk	Gwalch	חלך	Halk	To steal upon unawares, as a hawk.
	Hebog			
Haven	Hafn	חוף	Haph	A harbour, haven.
Heifer	. . . .	פרה	(He)fereh	A heifer.
Ham, the dried cured leg of pig	. . . .	חמה	Hame	Exposed to heat.
Ham, an open exposed meadow				
Health. See Whole				
Heal				
Hale				
Half	. . . .	חלף	Half	To exchange, divide,
Halve				halve, separate, substitute, renew, pass away.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Hair		חרי	Hairi	Excrements.
		or חרה	Here	To grow, spring up, rise.
Harem. See Charm				
Hansel	Honsel	qy. ענש	Onesh	A fine, forfeit.
Harbour		ארב	Arb	A place of concealment, retreat, a lurking-place.
Harm		חרם	Hurm or Charm	Injured, maimed, cut off, separated.
Hark. See Ear, Wary, &c.		חרך	Hark	To catch, to retain
		or ער	(E)or	attention.
Heed, to take heed		חד	Heed	To be sharp, penetrating, attentive.
Heel, the support of the foot and body	Huil	אל	(H)ail	Support, aid, defence,
	Holliath	אל	Hal	assistance, help.
Hael, *Goth.*, to sustain, help				
Help				
Heal				
Health				
Heir		הרה	Heireh	Principal, blessing, desirable, delectable.
Herse, old English for Harrow		חרס	Hers	To break through, as a harrow through the clods.
Hold		חלט	Holt	To catch at, to seize.
Hilt				
Holt				
Hug		חג	Hug	Round, to enclose, encircle, embrace.
Huge				
Ho		חי	Ho	Hey, (interjection).
Hey		חוי	Hi	
He		הוא	Hua	He, who.
Hu, Gloucestershire				
Hail	Hail	הל	Hal	Glory, praise.
Holy	Ioli	הלל	Halul	To glorify.
Hallow		יאל	Iaal	
Hallelujah				
Hammer		חלם	Halm	To beat.
		הלמת	Halmuth	A hammer.
		המר	Hamer	To beat.
Haste		חש	Häs	To hurry, hasten.
Hum, a confused noise		המה	Humeh	Confused noise.
Hiss. See also Goose		לחש	Lechish	To hiss, whistle,
Lisp				whisper, lisp.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Hist	Si	חס	His	Hush, hist, a hiss.
Hush	by trans-			
Sigh	position			
Sibilus, *Latin*				
Havock	Hafog	חפך	Haphock	To overturn, subvert, turn upside down.
Hook	. . . .	חכה	Huceh	A fish-hook, (Job xl. 25, and xli. 1).
Hitch		חה	Hŭch	To hitch on.
Catch		חוה	Hūch	A hook.
Horrid	Hirhoed	ערוד	Orud	Rough, disagreeable.
Harrow, Herse. See Ear				
Hole	Twll	חל	Hol	An opening.
Hollow	Folan		Hel	A hole.
Hell		קלע	Cholow	Curved, hollowed out.
Haulm, stem of a plant, as beans, peas, pulse, &c.	. . . .	חלם	Halm Chaume, *French*	Thriving like corn, stemmy.
Hot	. . . .	חתה	Heteh	To keep warm, burning.
Heat				
Eté, *French*				
Hate	. . . .	חתת	Hatt	Great dismay or dread, (Gen. xxxv. 5).
Hatred				
Hang	. . . .	חנק	Hank	To hang, suffocate, strangle, twist.
Str-ang-le			ἄγχω, *Greek*	
Ang-uish				
Hank (of thread)				
Hinge				
House	Hws	חסה	Huse	To take shelter.
Hoose, *Scotticè*				
Haus, *German*				
Hedge	Acha	חגה	Hege	To surround.
	Gae	חוץ	Hūtz	An outside surface.
	Cae			
Huts	. . . .	חצץ	Hŭtsch	A division.
Hutch		חות	Hut	To divide in many parts, a movable house or village.
Hut				
Hack	. . . .	חקק	Hackk	To mark out.
		חקה	Hackeh	To indent, engrave.
Hoar	Oer	חר	Hŏr	White.
Hoary	Goer	חרי	Hŏri	Mealy, meal-colour, grey.
Heroes	Arwr	חורים	Hurim	Nobles, seniors. "The hoary head is a crown of glory." — *Prov.* xvi. 31.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Hedger		חצר	Hŭtsher	To surround.
Harass		חרס	Haras ἀράσσω, *Greek*	To overthrow, vex.
Hazy		חזה	Hazeh	Sleepy, drowsy, overwhelmed.
Helmet	Helm	חלם	Helm	To smite upon.
Heap		חפה	Hepe	Laid up, heaped up, covered.
Hear. See Ear				
Help		חלף	Help	To change, substitute.
Hole	Twl	חל	Hol	To make a hole or opening.
Hollow				
Hurry		חרד	Herd καρδία, *Greek*	Pulsation, fluttering, tremor.
Hurried				
Heart		ערץ	Herz Herz, *German* Cor, Cordis, *Latin*	Agitation, palpitation, the seat of these affections.
Huge	Uch	חוה	Huech	Prominent, perceptible, manifest, visible.
High	Uched		Hoch, *German*	
Height				
Hold		חלט	Cholt	To seize hold.
Clutch				
Hilt				
Humor		חומר	Humor	Moisture, mire, moistened clay, &c.
Humourous				
Humid				
Humect				
Matter				
See Mire, Mortar				
Herd		עדר	Edr transposition Erd	A flock, (2 Chron. xxxii. 28).
History. See Store, Story				
Hiccup	Ig	יגון	Igun	To sob up.
Hiccough	Igian			
Hawk	Hoch			
Hitch. See Catch				
Horrid		חרד	Hored	To frighten.
Horrify		ערץ	Oretz ὀρρωδέω, *Greek*	To frighten, dismay.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Hit	. . . .	חדה	Hede	To dart forth.
Head	Cûdd	כחד	Chīd	The cover or top; to hide; a covert, covering; to nestle.
Hide				
Cuddle				
Caddy, a receptacle or hiding-place, tea-caddy				
Caddy, a cabin of a ship, a retiring place				
Hood	Hûdd			
Houdah, *Indian*				
Hulk, a hulking fellow		ילד	Ilk	A young lad growing up.
Hen	. . . .	חן	Hen	Kind.
		חנן	Henn	Tender affection.
Halloo	. . . .	עלה	Uleh	To lift up, as the voice.
Heaven. See also below for another probable etymon	. . . .	חפא	Hepha	All these words convey the idea of a covering, which is the natural idea of the heavens, that they form the covering of this world, the vault of heaven, as the poets represent it.
		חפה	Hepheh	
		חפפ	Hepf	
Heap		חפן	Hephn	
Heave, Hove, to lift up on high				
Heavy, weighty, requiring to be lifted up				
Heft				
Weft				
Weight				
				To cover, veil over, conceal.
Hebete, dull, flat	. . . .	חבת	Hebet	Flat, plain.
Hymn	Hymn	המה	Hyme	To make a loud or merry noise.
Hum	Emyn	המן	Hymn	
Humming			*ὕμνος, Greek*	
Hackle, a covering	. . . .	אהל	Achel	To spread a tent; the first halls were large tents.
Hall				
Aula, *Latin*, a curtain				
Have, to obtain one's desires	. . . .	אוה	Haveh	To covet, to desire.
Having, greediness				
Aveo, *Latin*				
Heaven	Nefn	און	(H)aven	Material light.
Heat	. . . .	חרה	Heteh	Warm, hot, burning.
Heath, hot soil				
Hot				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Holly . . . . . Ilex aquifolia	Helyg	אלה	Haleh	A kind of oak.
Hate		חת	Hat	Terror, dread, aversion.
Hearth		ארץ	(H)arth	An altar of earth.
Haste		חש רץ	Hăsh (H)ast	To hurry.
Halt		חלת	Halt	Sick.
Hare		ארח	(H)are [x]	To bite down close, to nibble.
Hill . . . . . Alt-us	Uchel, altitude	עלה	Ule *quasi* Hilley	To ascend upon high.
Home		חמה	Homeh	Shelter, protection, a walled place.
		עם	Whōm [y]	To associate, gather together in one, consociate.
Honey		ענג	Honeg	Luxurious, sweet, delicate.
Holy . . . . . Hallow		חלל אל	Hall Hal	Glorious God. To elevate on high, exalt, magnify.
		עלה	Holeh	An offering to God.
Howl	Uhel Yudal Judal	עלה	Holeh Iodeln *German*	To lift up the voice.
Hush		חשה	Husheh	To be silent.
Hubbub		אבוב	Habub	Sound of great noise.
Hoot	Hw	חוד	Hūd	Loud shouting.
Horn . . . . . Corn	Corn	קרן	Chern	Horn, horny.
Hob . . . . . Hub		עבה	Obeh	Projecting.
Hyssop	Isop	אזוב	Atsub	Hyssop.
Horde . . . . . Herd		חרד	Hord	Migratory, multitude.
Hoarse		חרש חרץ	Horsh Horts	Silent, cut short, maimed, as maimed in speech.
Humour . . . . . Mire Smear		חמר	Humor Chmor	Disturbed, troubled in mind or body; turbid, fermenting, sour.

[x] *Arnebith*, a hare, signifies the nibbling with the lips, but is perhaps rather the rabbit than the hare.

[y] So pronounced in Gloucester shire, Oxfordshire, Somerset, and Wilts.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Hump	. . . .	ענפ	Onph	Protuberant, shooting forth.
Is	As, Es,	אש	Ash	Reality, substance, being.
Yes	Ys, Is,			
Ais, 'thou sayest,' *Latin*	'certainly'	יש	Ish Est, *Latin* ἐστι, *Gr.*	Existence, affirmative existence.
Issue	. . . .	יצא	Issah Uscire, *Italian* Isser, *French*	Offspring, produce, to come forth from.
Idea	. . . .	ידע	Ido εἰδω, *Greek*	To know, to think, to perceive by the senses.
Item	. . . .	יחר	Iter	Again.
Iterate				
Iterant				
Itinerary, and Iter, *Latin*, from repetition of journey, going over again				
Ivory (black), an elephant's	. . . .	הב	Eb or Ev	An elephant.
Idle. See Addle and Caddle	Gadael Hadl	חדל	Hidel	Unproductive, unprofitable, useless.
		חתל	Hitel ὕθλος, *Gr.*	Cessation from work, to trifle.
Idol	Ellyl	אליל	Elil	An idol.
Ire	Iredd	חרה	Ereh Ira, *Latin*	To swell, rise with anger, &c.
Irascible				
Wr-ath				
Irate				
Irritate				
Inane. See Vain				
Inanition				
Inanity				
Imp	. . . .	ענפ	Onp	A shoot or sprig, offspring. (Junius.)
Iron	Haiarn	יצר	Isar Eisen, Eisern, *German*	To form, fashion, shape, model; a thing formed or moulded; a mould.
Isle	. . . .	איל	Ai-l	The place of settlement, of land, of אי, an island.
Island				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Irrigate		דגל	Rigl	To water the land by means of a wheel turned by the foot. See Parkhurst, *Heb. Lex.*, p. 639.
		or רוה	Ruch	To moisten, saturate
			Rigo, *Latin*	with wet.
Jaculate		זעק	Jock	To cry aloud, to emit
Ejaculate				sound.
Jam		זם	Jam	Concocted, devised,
Sham		שם	Sham	made up.
Jerk		זרק	Jerk	To scatter, sprinkle, cast abroad.
Joint		זנה	Joneh	To encircle, enclose,
Join			or Zoneh	unite, join, enfold.
Zone			Ζεύγνυμι,	
Juncture			Ζώννυμι,	
Junction			*Greek*	
Jointure			Jungo,	
Joist			*Latin*	
Jump		צנף	Junp	To turn over, roll over.
Jog. See Shock, Shake				
Chuckle		שחק	Tshock	To laugh.
Shock				
Joke		צחק	Tshok	To joke, sport, laugh.
Juggle				
Judge		צדק	Tshudech	To do justice to, (2
Judicious			Judex,	Sam. xv. 4).
Justice			*Latin*	
Judicate, &c.				
Just				
Justify				
Joy,				
Joyous,				
Jovial,				
Joy-ful,				
Joyfully,				
Jolly, i.e. Joy-ly or Joy-like,				
Gaily. See Gay				
Jargon		רגן	(J)argon	Muttering, indistinct speaking.
Jabber		צבר	Jaber	To heap up, accumulation, qy. of words.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Jealous. See Zeal				
Jiffy, a moment		שצפ	Stschif	A moment of time, (Isa. liv. 8, Septuagint).
Jilt, a deceiver		גל	Gil	A name of the moon.
Guile				The deceptiveness of the moonlight
Guilty				may have given
Beguile				the origin to this name, which appears in Fairy-ology as Gill.
Jubilant		יבב	Jübib	To cry aloud, exult.
Jubilee		יובל	Jubil	Jubilee.
Jerk		ירק	Jirk	To throw out, spit out, shoot out, eject.
Querk				
Jasper	Jaspis	ישפ	Jasp	Jasper.
Jackal		שיעל	Shicol	A jackal, from its digging out its hole in the ground.
Juicy	Jas, 'fermented juice'	עסס	(J)ouss	Pressed juice.
Juice				
Gush				
Jewel		גלילי	Gulili	Bracelets, ornaments.
Kerb-stone		קרב	Kerb	The inmost, most important part or material part of a thing.
Knife	Chneifio	חנפ	Chnif	Extreme edge, sharp edge.
	Cnaif		Canif, *French*	
Keep. See Coop, &c.		חפ	Chep	Secure.
		חפה	Chepeh	To cover over.
Knot		קנח	Cneh	A reed full of knots.
Qy. Kneed, fall of knees		כנע	Cnoë	To bend.
Knotty				
See Cane and Knee				
Know, *γινώσκω, Greek,*				
Keen,				
Ken, *Scotticè.*				
See Cunning				
Keg. See Cog				
Kerchief. See Cover				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Knee	Cwgwn	כנע	Cnoë	To bow down, prostrate, full of bends.
Kneel			γόνυ *Greek*	
Knuckle			Genu, *Latin*	
Knur				
Gnarl				
Kettle		כתל	Chetel	An enclosed, confined vessel, or room, or place.
Till				
Knap	Cnwppa			
Knop				
See Nob				
Knock	Cnocc	נכה	Nochah	To strike, smite, cut, wound.
Kind		חן	Chin	Kind, affectionate, very loving.
Kin		חנן	Chign *ch* hard	
See Hen				
Kine				
Ky				
Kie				
See Cow				
Kid	Gitten	גד	Gid	A young goat, to butt.
Kiss. See also Cushion	Cusan Cus	כסא	Kisa, κύσω, *Greek*	To cover (qy. with the lips).
Kitten	Cwttyn	קטן	Chetin, Catulus, *Latin*	Small, little, young.
Tiny				
Knack		חנך	Chnack	Initiated, instructed.
Knave		חנפ	Chneph	A wicked fellow.
King	Cing	כהן	Cohen [z]	Chief ruler, president, prince, priest. Priests and princes were identical in ancient times.
Queen	Coinne			
Qy. Coin, as issued by regal authority				"Rex Anius idem Hominum Phœbique sacerdos."
Kill		קהל	Chtil	To kill.
Lag		חלה	Hlach	Languid, weak, faint.
Lazy				
Law	Llw	אלה	Alah	An oath, confirmed by oath, sworn to, established solemnly.

[z] In the times of which Homer's poems treat, kings, we find, were universally pontiffs.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Leather	Lledr	qy. לְחַט	Leght	Dried by heat.
Light	Llug	לְהַט	Leght	To burn up, blaze up, flare up.
Land		לן	Lan	Abiding, permanence. "Thou hast established the earth, and it abideth," (Ps. cxix. 90).
Lapse	Lithro	לְבַט	Lapt	To fall, stumble.
Lion	Llew	ליש	Lish	A lion.
Leüve, *German*				
Lackey		מַלְאָךְ	Melach	To send.
		לְאָךְ	Laq	A messenger.
Lax	Lacc	סלך	Slack	Loose.
Relax	Yslacc			
Release				
See also Loose				
Lappet		לְפַת	Laphet	To decline, hang down, fall down.
Lapse		לְבַט	Labet	
Lizard		לְטָאָה	Lithach	Lizard.
Lisp. See Hiss			Deuteronomy	
Lamb		אלם	Alm	A flock.
		or	or	
λαμυρὸς, *Greek*				
Lamm, *German*		לחם	Lam	Soft, mild, gentle.
		or	or	
		לַחַם	Lachm	Food.
Leese, old English, to lie		לז	Lez	Perversion, (Prov. iv. 24).
Leisure		לאה	Laeh	To be weary.
Loiter				
Labor	Llafur	לאה	Lahe	Labour.
		or		
		חלף	Chlaf	To change in succession, to do one thing after another (Leigh, *Crit. Sacr.*)
To Lay, as to lay up		לתה	Latheh	A repository, to depose or lay up.
Lame		qy. חלם	Chlam	Fractured, slow, torpid, dreamy.
Λύμη, *Greek*			by trans. Lahm, *German*	
Loon		לען	Loon	Detested, outcast.
Lap		לאב	Lab	To be thirsty.
Lip		לב	Lib	Vibration, moving to and fro.
Liver				
Deliberate				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Lap, to fold over		לב	Läb	To fold over.
Letter		לט	Let	Secret, folded, hidden, mysterious.
Litera a Latere, *Latin*				
Leek		לח	Lech	Green.
Lenity		לחם	Lehm	Mild.
List		חלט	Chlith	To catch at eagerly.
Listen				
Liver		לב	Lib Lub	Lobes, folds, divisions.
Lop, to cut trees		כלפ	Clip	To cut with an axe.
Clip				
Clippers		כילפות	Cilputh	Clippers, axes, hatchets.
Collops, cut meat				
Lush		חלץ	Chlush	Loose, disengaged, abandoned, free, set loose from restraint.
Luscious			Luxe *French*	
Luxurious				
Luxury				
Lust				
Luxuriate				
Light		לחט	Lecht Licht, *German*	Flame.
Language		לשון	Lashun	Tongue.
Linguistic				
Lout, a common person		לוה and לוית	Lueh and Luith Leute, *German* λαός, *Greek*	Association, the masses.
Lace	Yslace	חלץ	Chalatz	To loosen.
Loose	Lace		Chlose	
Lack				
Flack				
Laugh		לץ	Letch	To mock.
Lacheln, *German*		לעג	Logh	To make a loud shrieking noise.
Chuckle		חלחל	Chlil	The heart.
Lobe, of the heart		לב	Löb	The heart, the seat of the affections and love.
Love		לב	Löb	
Lovely				
Liebe, *German*, (*v* and *b* interchangeable)				
Lachet	Clo (trans.)	לכד	Locked	To catch hold of, fasten.
Locket				
Lock				
Locked				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Loam, tenacious earth	. . . .	לאם	Lām	To coalesce, stick, adhere.
		לחם	Lehm	Soft, sticky.
Logic	. . . .	לחג	Lheg	Study, meditation.
Lecture				
Legend				
Law				
Legislate				
Legible, &c.				
Lull	. . . .	לילה	Lille	The night.
Lullaby				
Lamprey . . .	Llamprai	לחם	Lăhm	Soft, slippery.
			λαμπρὸς, λάβρος, *Greek*	
Lamp	Lamp	למפדא Syriac	Lampada	A lamp.
		למפד Chaldee	Lampad	
Lick	Llyfu	לק	Lich	To lick.
Leech		לחך	Lichh	To suck, (Numb. xxii. 4; Ps. lxxii. 9).
			λείχω, *Greek*	
Life	. . . .	חלף	Chlif	Transitory, changing, passing.
Live				
Lock	Clo reversed Loc	לקח	Loche	To catch hold, retain.
Licketh	. . . .	לקט	Licket	To pick up. The ox licketh up the grass.
Liketh				
		לקש	Lickesh	To crop, to select.
Lake	Lagam	לק	Lach	To absorb.
	Leuch	לקח	Lacheh	Capacity, a place of capacity.
	Logh	לג		
	Loch	לאגם	Lagam	Pools.
	Llwch			
Liquor	Ligh	לק	Liq	To suck up.
Liquid		לעט or לשד	Lngt	Moist, liquid.
Liquefy			Leshd	
Lunatic	Lhawn	לן	Lun	The moon.
Luna, *Latin*, moon				
Laudanum		לט	Let	A narcotic gum, producing lethe, forgetfulness, death.
λήδανον, *Greek*				
Lath	. . . .	לט	Lat	Concealment.
Lattice		לאט	Lāt	Hiding, wrapping up.
Latent				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Leap		כלפ or חלפ	Clep Hlep	To impel forwards, to urge forth. To pass over, to spring forth.
Lose		לז	Loz	To turn aside, decline from the right way.
Lease				
Lethe		לט	Leth	Covered, secret, hidden.
Lethargy, &c.		לוט	Luth	
Meager		מך	Mac	To decay, grow low, lean.
Macerate				
Emaciate				
Maraud	Brad	מרד	Marad	Rebellion.
Marrow	Mēr	מריא	Mariah	Marrow, fat.
		מרא	Maraw	Fat.
Martinet		מרר	Marr *Μαρθάνω, Greek*	To be bitter, severe.
Mark	Marc	מרח	Mark	A mark, note, character.
		מרך	March	A man of mark.
Morrow		מחר	Mahar	To-morrow, change of time.
Morn				
Morning				
Market	Marchnad	מחר	Mahar	To purchase, buy, exchange.
Merchant	Marsiandwr	מכר	Macar	
Merchandize		מחיר	Mechir	Barter, traffic.
Mercer			Mercatus, *Latin*	
Military	Milwr	מלחמה	Milchmeh	War.
Militia	Milwrireth	מל	Mil	To cut off, exterminate.
Mullock, filth, rubbish	Malc Mwlwg	מלח	Mulch	Heap of refuse.
Moth		מעט	Moth	Eating into, death, &c. "Moth and rust doth corrupt." A moth fretting a garment.
Mote, a little thing of no value	Mydd	מעט	Mot	Valueless, little worth.
Mite				
Mit				
Mitten				
Mock	Moccio	מעך	Mock	To crush, squeeze. Qy. to ridicule.
μωκάω, Greek				
Mute, dumb . .	Mûd	דום	Dum by transposition	Dumb.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Madid . . . . Matter, wet	Mwyd	מטר	Matar	To make wet.
Messenger . . . . . Message		מכשד	Mecshed	A messenger.
Mamma	Mam Mamaeth	אם מאם	Am Mam μάμμα, *Greek*	Mother.
Mule, mixed breed	Mûl	מהל	Mehl	Mixed.
Mallow		מלוה	Malva Malva, *Latin*	A mallow.
Merge. See Murk				
Marl[a]	Margil	מרא מרח	Marah Mareh	To fatten, enrich. To overspread.
Maiden . . . . . Maiden Castle, great, strong		מד	Mad	Strength
Man		מן	Man	A species, or class,
Many		מני	Mani	or perhaps rather genus[b]; many, distributed over space, as mankind, according to God's command, "Increase and multiply and replenish the earth."
		מנה	Maneh	Distributed, as over the world.
Woman . . . . . Human		חוה מן	Hueh-man	Living beings, existing class. May also mean an afflicted, depressed race, a sinful, calamitous race.
Mash . . . . . Mass, a squeezed, coagulated lump		מצה	Matsch	To press, squeeze.
Qy. Master . . . . Mastery, power to oppress		מצה	Matsh	To overpower, to have power over.
Match				
Massacre		רצח	(M)rasach	To murder.

[a] This was the most valued manure of the Gauls and Britons, mentioned by Pliny, xvii. 6.

[b] "Genus et species nonnunquam apud Hebræos confunduntur."—*Vatablus.*

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Many	Ment	מני	Mani	Quantity.
Maint, *French*		מנה	Maneh	Abundance.
Mint			Manch *German*	Distributed over space.
		מנ	Min	Circulation.
			Mon	Specie.
Money	Mwnai	מנה	Moneh	Gold coin, to reckon up, to count.
Manifold				
Mar, to spoil		מאר	Mar	To grow sore, rankle.
Might, often pronounced vulgarly 'Med'		מאד	Mad	Strength.
Mighty				
Most	Maes	מאה	Mae	Extensive.
Maze				
Mummy		חמאם	Chemaum	Spices in which a mummy is wrapped.
Mug	Mwg	מג	Mug	To dissolve, descend, flow down, perspire, smoking, warm.
Muggy, warm weather				
Meet, fitting		מדד	Medd	To measure out.
Meed, fitting reward				
Mete, Meter, to measure out	Medr Mesur			
Mill	Malu	מול	Mul	To grind, to mix.
Meal		מהל	Mehl	Meal.
Mehl, *German*				
Meler, *French*				
Munch		מנח	Munch	Meat offerings eaten by priests and people.
Marry		מהר	Mehr	A wedding portion.
Mix	Mysgu	מסך	Misk	To mingle, mix.
Mingle		מזג	Misg	
Mixen, vernacular Gloucestershire for a mixed dung-heap			μίσγω, *Greek*	
Mixture		מזגא	Misga	
Miserable		מזר	Mizer	Sore, wretched.
Mound		מגן	Magn	To protect, a vessel surrounded with an edge, a shield of defence, rampart.
Mœnia, *Latin*				
Maund, a covered protected basket				
Mud		מטט	Mutt	Dissolved matter.
Metal		מטל	Metal	A forged bar, hammered out.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Mad		מד	Măd	Brought low, reduced in strength.
Maul		מל	Mal	To pull to pieces.
Mill	Maly	מול	Mull	To cut or tear to pieces, bruise.
Meal	Melin			
	Mâl			
Melt		מלט	Melt	To glide away.
Mould		מלח	Melch	To bring forth, as eggs, dissolve, to fall off.
Moult				
Qy. Malt				
Milt				
Milk		מלק	Milk	To squeeze out, as milk from the udder of a cow.
			Mulgeo, *Latin*	
Manacle	Manec	מנק	Manq	A collar.
Maniac		מניכא	Manica, *Chaldee*	Twisted chain, bracelet.
Merge		מרג	Merg	To plunge.
Mallow, a herb		מלוח	Malluach	Mallows, (Job xxx. 4).
			μαλάκα, *Greek*	
Milch		qy. מלח	Milech	Filling.
Millet, grain		מלילה	Mileleth	Grains of corn.
		מלה	Mileh	To fill.
Qy. Melt	Mêl	טלץ	Meletz	Honey, sweet, soft.
Mellifluous			Mel, *Arm. and Latin* μέλι, *Greek*	
Mellow				
Metal	Mettel	מטיל	Metil	Metal, pure, true.
μέταλλον				
Mettle				
Mission. See Issue		מוצא	Mutscha	A coming forth.
Measure	Mesur	משורה	Mesurah	Measure.
Metre	Mydr	מד	Med	
Mete	Medr			
Mount	Mynydd	מנוס	Monus	A mountain.
Mountain			Mons, *Latin*	
Mare	March	חמר	Ch-mar	A female ass or horse, sometimes also the male.
			Somara, *Italian*	
Maize, corn		מזון	Muzon	Food.
Μάζα, *Greek*		מצדה	Mazeh	A cake of maize.
Marshal		משל	Mashal	A ruler.
Maculate	Magl	מחל	Machal	Spotted.
Immaculate				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Mollify	. . . .	אמל	Amol	Tender, soft.
Melt			ἁμαλὸς, *Greek*	
Macaroni, long strings of paste	. . . .	מאחר	Machar μακρύνω, *Greek*	To prolong, draw out in length.
Mistletoe . . .	Mwsogl, parasitical, as Moss,&c.[c]	מסלטמן	Missltemn	To hide in mystery, hidden in mystery.
Mortal	Marw	מרר	Marar	Affliction.
μόρος, *Greek*		מר	Mor	Bitter: "The bitterness of death."
Mors, *Latin*				
Qy. Morbid . . .	. . . .	מר	Mor	Bitter.
Qy. Medical	Meddyg	מדד	Medd	To measure out,
Medicament				weigh out, give out, prescribe.
Mess	. . . .	מסס	Mess	Melted, dissolved.
Mass	. . . .	מס	Mus	A body of men.
Minnow	. . . .	מנע	Mino	Diminished, small.
Minish			Minuo, *Latin*	
Minute			μινύος, 'small,' *Greek*	
Minor				
Minikin				
Diminish				
Minion				
Diminutive				
Miniature				
Most	. . . .	מיסת	Mist *Chaldee*	Sufficient.
			Μεσσὸς, *Greek*	
Muse	. . . .	מוסר	Muser	Knowledge.
			Μοῦσα, *Greek*	
Minish	. . . .	מעט	Moth	Diminution.
Mit			Mit	
Moth				
Mitten				
Moke, slang and Gipsy, for a donkey or ass	. . . .	מוג	Mog Μόγος, *Greek*	Labour, hard work.

[c] Moss and mistletoe are thus united in the same train of thought by our great poet:—

"A barren and detested vale it is,
The trees, though summer, yet forlorn and lean,
O'ercome with moss and baleful misselto."—*Shakespeare.*

"It is evergreen in winter and summer, and beareth a white glistering berry; and it is a plant utterly differing from the plant upon which it groweth."—*Bacon.*

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Muzzy	Mezu	מז	Muz	Confused.
Muzzle	Meddw	מצה	Muzeh	To suck out.
			Μέθυσος, *Greek*	
Maulkin, a mop to wipe out ovens		מרק	Morch	To wipe up.
			Μοργνύω, *Greek*, 'to wipe up'	
Machine	Mangnel	משך	Meshach	To devise, plan, draw out, delineate.
Mechanism				
Mechanic				
Moon		מנה	Moneh	To reckon, count; the ancients reckoned by moons.
			μήνη, *Greek*	
Maw		מעה	Moe	The belly, and perhaps the passage to it.
Mansion	Monad	מען	Mon	To dwell.
Manse				
Maneo, *Latin*				
Mesh		מצה	Matsheh	To squeeze.
Mash		מיץ	Mitsh	Squeezing.
Muck		מק	Muck	Rotten, dissolved.
Mucus				
Mucilage				
Myrrh		מר	Mur	Bitter.
		מור	Mur	Myrrh.
Murmur	Murmur	מור	Mur	Grieved, displeased.
		מר מר	Mur mur repeated	Very embittered.
		מרא	Mura	To be insolent.
Mourn		מור	Mur	To be grieved, embittered.
Motion		מעשה	Mosheh	To form, move, prepare, produce.
Moist		מיס	Mis	Watery humor.
Mist		מיש	Mish	
Misle		מש	Mish	To grope in the dark.
Mizzle				
Morn		מאור	Maur	Morning light, (Gen. i.)
Morning				
See also Morrow				
Murk		מרג	Murg	To impel, drive forward, as the clouds of night.
Murky		מרח	Murch	To overspread, as darkness does the earth.
Merge				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Mouse[d]		מש	Mŭs	Dark, to grope in the dark.
Mystery Mysterious To Miss		משתרה	Mystery	A hidden secret place or thing, like a mouse's lurking-place; to lurk.
Musty		מש משה	Mus Museh	Dark, mouse-like. Smeared over.
Moor, an open place exposed to light and heat		מאור	Maur	Light.
Masculine Muscle Male		משל	Masel	To be strong, powerful, authoritative.
Mess, a portion of food		מזון	Mezun	Preparation of food.
Meat Meaty		מת	Meth	A carcase, dead body, meat.
Mead Mouth Metheglin Mouthy	Medd Mi Metheglin Medd-yglyn	מתנ מתק	Metheg	Anything put in the mouth, mouthy, tasty, sweet; honey.
Mat Mattrass	Mathas	מצע מטת מטה	Matso Mathh Mateh	A bed. The first beds were mats. A sofa.
Mortar Mire		חמר	Chmor Chmir Humor, Humectus, *Latin*	Mortar, (Isa. x. 6); mire, (Job iv. 19); mud was used for mortar.
Nereids		נהר	Ner Νερὸν, *Greek* 'water'	To flow, as water.
Qy. Nature Natural	Natur Naturiel	נתר	Natre	Free.
Nay No		אן נא	Ain Nai Na	Negative. Defeat.
Now		נא	Na	Now, the present point, (Davies, *Celt. Res.*)

[d] I do not know that *Mys* or *Mis* was Hebrew for a mouse, because we do not find that word in the Old Testament, but I have no doubt that some such word was used for it. מש, in Hebrew, is 'to grope about,' and 'to feel the way in the dark.' From this, Greek μῦς, Latin *Mus*, German *Maus*, English *Mouse*.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Name Nominate Nominal		נאם	Nam Nahm *German* ὄνομα *Greek*	To say, to affirm solemnly, positively, to pronounce, assert.
Needle Nettle. See also under Nettle Nadel, *German*	Danadl	דנה	Dnah	To drive by impulse, to strike, incite.
Natation Natare, *Latin* Navy Navis, *Latin* Nave of a church, from Navis, because the shape of a ship		נאה	Naeh	To swim.
Nesh or Naish (Gloucestershire, Delicate)		אנש or	Anesh νόσος, *Greek*	Infirm, weak, frail, tender, delicate.
Nasty. See also Nauseous		נשת	Nehst	Unprofitable, failing, perishable.
Needy Need		נדח	Nedeh	Impelled, driven, urged, as by want or other circumstances.
Nestle or Nest		קנז	Chenets	To nestle, to build a nest.
		נס	Nes	A place to fly to, refuge.
		נחה	Necheh	Entire rest.
Nap of cloth Napery Napkin		כנף	Cnap	The edge or outside of cloth.
Naked		נקה	Nakeh	Clear, empty, desolate, bare.
Neigh Whinny Hinnio, *Latin* Whine (S)nort		נחר or נהק	Nehr Nares, *Latin* Negh	To snort, to force the breath with violence through the nostrils. To cry dolefully, to neigh or to bray as the ass, (Job xxx. 7).
Nail Nagl, *German* Nick Knock		נכה	Naceh	To smite, strike as with talons, nails, or a flesh-hook into a pot.
Noxious		נכל	Nakel	Insidious.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Nation		נטה	Nateh	To extend, stretch forth.
Native		נטע	Nating or Naton	To plant, fix, settle.
Naught		נטה	Nateh	Declined, turned aside from the right way.
Naughty				
Neap		נפ	Nep	Stretching out afar.
Neap-tides				
Neat, horned cattle		נגח	Neght	To butt or push with the horns.
Nice		נצח	Nisech	Superior, more excellent.
Navy		נוים	Navim	A habitation, (Valpy, *Steph. Thesaur.*, vol. i. p. ccccxxxvi).
Naval				
Nap, a stolen sleep, ...		גנב or חנפ	Gnab	To steal.
or sleep which steals upon one.			Chnaf	A wicked fellow.
Nab, to lay hold of, steal				
Knave				
Nasty		נאץ	Nasht	To cast off, loathe, reject, despise.
Nausea			Nass, *German*	
Nauseous				
Noxious				
Neck		נחת	Necht	To bend, incline.
Noddle		נאל *Arabic*	Nol	To move the head up and down.
Nob	Cnwppa	כנפ	Knop	Prominent, growing out, distinguished
Noble	Knap	נבב	Nobb	
Knop	Cnap		Nobilis, Notabilis, *Latin*	
Knospe, *German*				
Nag	Nach	נגה	Nageh	To butt, irritate, smite, plague.
Naggle	Nag	נגע	Nagu	
Nock	(repulse)			
Nod	Am-naid	נד	Nod	To move about, to wag the head, (Jer. xviii. 16).
Nod, a sign of assent by moving the head	Mu-nud			
	Nodi			
	Nôd			
Nid, a nest . . .	Nead	נד	Nid	Things heaped up like sticks, &c. in a nest.
Nidus, *Latin*	Nyth			
Nozzle		נזל	Nozl	To flow down, trickle, a flux.
Nose				
		נתל	Nothil	To carry off, evacuate.
		נשל	Noshel	To shed out.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Naphtha		נפמא	Naptha	Naphtha.
		נפ		To distil.
Nag, a horse		נג	Nag	To carry.
		נהג	Nehg	To drive.
Night	Nôs	נד	Nod	To depart like the light, a retiring place.
Nox, *Latin*	Nad			
νύξ, *Greek*	Naid			
Nicht, *Saxon*	Nawdd,	נדה	Nideh	Entire rest.
Nacht, *German*	retreat	נטה	Niteh	To decline as day, sunset, (Judges xix. 8).
Nuit, *French*				
Notte, *Italian*				
Noces, *Spanish*				
'Neath		לחת	Nechth	To go down below.
Beneath				
Net		נטה	Neteh	To extend, stretch forth.
Tent, by transposition of letters		קנץ	Chenets	To lay snares or nets.
Nettle		נטל	Netel	To afflict with pain, to smart, to give pain to.
Nick		נכח	Nickech	To strike, smite, cut, wound.
Notch		נתח	Neteh	
Knock				
Numb		נם	Num	Sleep, dead; when the fingers are numb they are said to be sleepy, dead.
Nib		נפ	Nip	To lay hold of, gripe, reach.
Nibble				
Nip				
Nipple				
Nebulous . . .	Nievel	נוף	Nuph	To drop.
Nubes, *Latin*		נפל	Nephel	To fall, as the clouds and mist appear to do.
Nebel, *German*				
νεφέλη, *Greek*				
		אפל	(N)aphel	Darkness.
Nitre		נתר	Nitr	Nitre, alkali, salt, (Prov. xxv. 20; Jer. ii. 22).
Nitric				
Natron				
Ouch, a fibula or brooch	Auch	אץ	Atsh	Sharp-edged.
Ouches				
Hatches, (Exod. xxviii. 11).				
Ox		עז	Oz or Ox	Strength.
		עזה	Oxeh	Firm, strong.
		עז	Ox	
Off		עפף	Off	Off, up, away on high, aloft.
Up			Opp	

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Opal		עפל	Opal	Lifted up, shining, elevated, as light.
Oath	(M)oid	אות	Auth	Sign or covenant which God gave to Noah, (Gen. ix.)
Wed				
Qy. Wages		עד	Od or Vod	To bear witness, testimony, to pledge.
			Vador, *Latin*	Pledge.
Obey		עבד	Obed	To be obedient, (Gen.
Obedient		עבדת	Obedt	xiv. 4, xv. 13).
Obeisance				
Over	Aber	עבר	Ober	To pass over, beyond;
	Oar		Oven	a passage, a ferry, a fare, thoroughfare.
	Heibio			
Oose	Jâs,	עסס	Ooss	Pressed juice.
Juice	fermented	עס	Oos	To tread or squeeze
Squeeze	juice			out, as grapes, &c.
Orb		ערב	Orb	The heavens.
Orbicular				
Obese		אבס	Obes	Fatted.
Obesity				
Oak		אלח	Alch	An oak.
Ilex			Olch	
Oh	Och	הו	Hu, Oh	Oh!
Owl		עלה	Uleh	To lift up the voice.
Howl		חליל	Helil	
Yell, &c.				
Organ	Erddigan	ערך	Oreg,	Harmony, music, ar-
	Orddigan		to arrange	ranged sound.
Occur		חכר	Hecur	To come to mind
Recur				again.
Oyster	Oestren	עשר	Oser	To fatten, to make fat or rich, become fat.
		עשת	Osht	To shine, glossy.
Of	Ap	אב	Ab	Origin, of, from, &c.
			ἀπό, *Greek*	springing of or from.
Orient		ער	Or	To rise, to com-
Oriens, *Latin*				mence, begin.
Origin				
Original				
Otter		עט	Ot	To rush about rapidly.
Ogle		עגל	Ogl	To stare, (qy.)

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Ocean. See Todd's Johnson		חג	Og	Circumference, expanse.
Orphan		חרפ	Orph Reph ὀρφανὸς, *Greek*	Stripped, deprived, desolate, bereft.
Picture Paint	Paientio	פתח	Pittach	To paint.
Plaid Party-coloured	Plaid, part Pleido	פלד	Plad	Distributed, parted.
Part Se-parate	Parth Parthu	פרט	Part, *Syriac*	To break off, to part.
Parse, to divide in parts		פרד	Pard	Cut off, separate.
Dis-perse, &c.		פרס	Pars Pars, *Latin*	A part or portion.
Palace	Plas Palâs	פלס	Plas Palatium, *Latin* πλάσσω, *Greek*	Anything well formed; a building, a model building.
Pinnacle	Pinagl	פנה	Pinach	A lofty place.
Pepper	Pepar	פלפל	Pilpel, *Chaldee*	Pepper.
Price Precious	Prid, dear, valuable	פרה פרי	Phreh Phri	Productive, fruitful, valuable.
Plank	Plangc	פלך	Plack	A prop, support, staff, plank.
		פלח	Plack	Cloven, split off.
Plough Flake Fallow, &c.		פלח	Phlock	To cleave, to split (the earth), to plough, Ps. cxli. 7.
		פלג	Phleg	To separate.
Pluck	Pluo	פלח	Pluck	To split off, break off by tearing.
Pulse		פול	Phul	Leguminous plants, as peas and beans.
Pitcher		צפיחת	Tspitcht	A pitcher.
Boar Pork	Porchell Pori	ברה	Boreh	To depasture.
Pig		פח	Pech	To fatten, expand, grow in size.
Ply Pluck Qy. Filch	Plyg	פלה	Pheleh	To fold, bend; to break off by bending; to take by violence.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Pride	Pryd, form, beauty	פר	Pher *φέρειν, Greek*	To carry on, haughty, high, lifted up.
		or פרד	Prid	To keep oneself separate.
Plausible		פלא	Pla	Wonderful, extraordinary, admirable.
Applaud			Plaudo, *Latin*	
Pudding	Pwding	בטן	Baten	The intestines, the belly. Puddings, as black-puddings, &c. were made in the intestines of animals. Cloths in most puddings now-a-days have taken place of the intestines.
Boudin, *French*	Potten			
Batten, to grow fat, to belly	Potheen			
Plaster	Plastr	פלש	Plash	To spread over, a confection.
Plasm			*πλάσσω, Greek*	
Cata-plasm				
Press		פרץ	Presh	To press.
Burst				
Penitent		פנה	Peneh	To turn again.
Repentant				
Repentance				
Polish		פעל	Pol	Well-finished work, well - contrived, perfection in work.
Polite				
Passion		פצח	Pashch	To burst forth.
Phial	Ffiol	פיול	Phiial	A bottle.
		Chaldee	*ὕαλος, Greek*	
			Hyalus, *Latin*	
Plead		פלל	Plel	To intercede, mediate; to judge, to form an opinion; to weigh circumstances.
Plea				
Pun		פון	Pun	Dubious, equivocal. (Davies.)
Qy. Fun			or Phun	
Pull, to pull asunder		פלל	Pull	To separate, draw aside.
		פלה	Phuleh	
Pulse, as in impulse				
Pulse, as beatings of the heart				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Parure, of diamonds		פאר	Par	To adorn, a tiara or head-dress.
Tiara, *T* for *P*				
-perse, as Disperse, Asperse, &c.		פרז	Perz	To disperse, scatter.
Place		פלס	Plas	To lay level, to lay flat.
Pit		פחת	Peht Puteus, *Latin*	A pit, a ditch, (2 Sam. xvii. 9, xviii. 17).
Plaster		פלס	Plas	To contrive.
Plastic				
πλάσσω, Greek				
Plat				
Plait				
Pleat				
Pleach				
Plash		פלץ	Plash	To cause to tremble, vibrate, shake; commotion.
Splash				
Plunge				
Flounce			Platchern, *German*	
Plonsen, *Dutch*				
Psalm		qy. שלם	Salem *ψάλλειν, Greek*	Peace, a song of peace, perfection, an offering of praise.
Psalter				
Psaltery				
Phlegm. See Flow.				
Peril	Perygl	פרך	Peric	Violence, exposed to violence, i.e. danger, fear.
Perilous		פרק	Perich Periculum, *Latin*	
Perish		qy. פרש	Perish	Excrement, *ergo* perishable.
		or פרק	Perich	Broken in pieces, i.e. destroyed.
Phil, as in Philosophy, &c.		פלח	Philech	To worship.
φιλέω, to approve		פלל	Phill	To choose, select, distinguish.
Philter, to cause to select, or love				
Play		פלג	Pleg	Relaxation, distributed over space.
Peregrine,				
Pilgrim.				
See Fulcrum, also Far				
Phrase		פרש	Phras *φράσις, Greek*	To explain, to expound, unfold.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Pity	. . . .	פתה	Piteh	Enticing, alluring, attractive, persuasible, simple, open, loose, free, tender.
Pick, as in Pick-axe, &c.	. . . .	פקע	Pickö	To cleave, burst; sharp.
Pike		פקח	Piqueh	To open.
Picked			Piquer, *French*	
Pique				
Piquant				
Plague	. . . .	פלג	Plag	Spreading, distributing, *ergo* infectious.
Pleasure	. . . .	פלץ	Plesh	Tremulous affection, either terror or otherwise.
Pod	. . . .	פדה	Podeh	To separate.
Pock	. . . .	פק	Pock	A staggering, an offence.
Pox (small-pox, &c.)				
Pustule, *quasi* Pockstule		פך	Pock	Running out, an offensive running sore.
Puck- or				
Puff-ball		פקה	Pockeh	Open, an open sore, pustules.
Puck-stool		פקח	Pockeh	To open and shut.
Pouch			Poche *French*	
Pock				
Pocket	Boced			
Puff				
Puke				
Poke				
Pour	Bwrw	בור	Bor	To pour out, carry off.
		פר	Por	
Prude	. . . .	פרד	Prod	Separate, aloof.
Proud				
Pride				
See also Parade, Parure				
Prodigal	. . . .	פרד	Prod	Scattered, expanded, extensive.
Prodigious				
Prose	. . . .	פרש	Pros	Spreading out, expanding, drawling, lengthened out.
Proser				
Prosy				
Prosing				
Prosody, quantity or expansion of syllables	. . . .	פרש	Pros	Expansion, dilation, explanation.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Prog		פרה	Proh	Produce, fruit.
Progeny				
Prosper		פרש	Pros	Enlarging, expanding, spreading.
Prosperity				
Prowl		פרא	Praw	To rove about, wild.
Purl				
Pool	Pwl	פלג	Pulg	Distribution of water.
Puddle, little pool				
Pull		פלה	Puleh	To separate, divide asunder.
		פלל	Pull	To separate.
Python		פתן	Pithon	A serpent.
Pythoness				
Press		פרץ	Pretz	To press, force, &c.
Bruise				
Qy. Brass				
Burst				
Phantom		פנה	Phaneh	To look at, behold.
Fancy			*φαίνω, Greek*	
Phantasmagoria				
Pelt		ספל	Spel	To pelt, throw stones at.
Pelt, Peltry, skins		פלל	Phel	To divide, cut off, as skin, cuticle.
Pell			Pfell	
Pull			Pellis, Vello, Vellus, *Latin*	
Papa	Pab	פה	Pah	A governor.
Pope		פחה	Pahah	Ruler.
Pilgrim		פלך	Pilq	A staff, a wanderer.
		פלג	Peleg	One who separates himself, goes abroad.
		פלח	Pelech	To worship.
Pea, qy. from being in the shape of a human mouth		פה	Peh	A mouth, an opening.
Pen, a height . .	Pen	פני	Peni	A lofty surface.
Pommel, to beat . . (Bom, Cornish, a smith's hammer. Qy. Bomb, from the noise)		פעם	Pom	An anvil; to smite upon.
Pass		פשע	Paso	To pass.
Passover		פסח	Paseh	Passover.
Pit-a-pat, corruption from Palpitate		פרא	Pitha	To flutter, hurry, precipitate.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Pitcher	. . . .	צפח	Tspich	A pitcher.
Palm	Palf	פעם	Pŏm	The flat of the foot or hand.
Palm-tree, the leaf is like the palm of the hand				
Palm-shaped				
Palmy				
Paume, *French*				
Pore, an opening .	. . . .	פער	Por	To open.
πόρος, Greek			Portus, an opening	
Porous				
A-per-ient				
A-per-ture		ביר	Bor	*Id.*
Port		פר	Phor *φέρειν, Greek*	To carry off.
Peel	Pil,	פצל	Pezel	To peel, to take off the outer skin.
Pizzle	outer skin, or bark		*φελλός*, bark, *Greek*	
Peck, to peck forwards	. . . .	פק	Peck	To totter, stumble, fall.
Pitch				
Peccant	Pechod	פשצ	Pesho	To transgress.
Peccable				
Peccare, *Latin*				
Pulse, peas and beans	. . . .	פול	Pul	A bean.
Pure	Pûr	בר	Br	Pure.
Purity	Purdeb		*B* for *P*	
Puritan	*πῦρ*, fire,	ברה	Bŭreh	Bright.
Purify	the great			
Purge	purifier			
Purgation, &c.				
Purist				
Pyre				
Pitch	Pig	זפת	Spitch	Bitumen.
Bitumen	Peg		*πίττα, Greek*	
Exspissated	Pyg		Pix, Spissus, *Latin*	
Pap	. . . .	פה	Peh	The mouth, anything put in the mouth.
Paps		פי	Pi	
Parel	. . . .	פארר	Pararr	To adorn.
Apparel				
Parer, *French*				
Puff	. . . .	פח	Puch	To pant for breath, to puff with contempt.
Pooh				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Petty	Peth	פס	Pes	A bit.
Piece		פת	Peth	Piece or little bit.
Bit			Petit, *French*	
Pet			Pezzo, *Italian*	
Pickle, dirty, a condiment		פגל	Pigel	Dirty, confused, mixed.
		or פקח	Picqueh	Sharp.
Park	Paradwys	פרדס	Pardoh	A park, garden.
Paradise		פרה	Parech	To produce, to be fertile.
Pecuniary		פח	Pech	To dilate, extend, stretch out.
Pecus, *Latin*, sheep, cattle [e]				
Patch		פס	Pas	A piece or patch.
πάσσειν, Greek				
Quay	Cae	חצה	Chegeh	An inclosure.
Quarry	Garreg	גרה	Gireh or	To cut out, sculpture.
Quar, Gloucestershire vernacular		or קיר	Quareh Quir	A wall, and perhaps the stones of which walls are built.
Qy. Quiz		קץ	Quiz	To fret, vex, wound.
Quizzical				
Quake		קרג	Querg	To shake, shudder.
Querk				
See also Jerk				
Quick, living, lively	Chwai	חיח	Quich	Living, vigorous, lively.
	Chevêg	חי	Qui	
			Ὠκὺς, Greek	
To Quail		קלקל	Quelquel	To be lightly moved, agitated, tremble.
Rich		רכש	Richesh	To earn, acquire by industry.
Riches				
Red	Rhûdd	qy. חרד	Chared	Warm-coloured, red.
Redness	Gwrîd		*ἐρυθρὸς, Greek*	
	Rhuthr			

[e] Sheep and cattle formed the wealth of the ancients, whence money and cattle meant the same thing. The same idea is also conveyed in the words Cattle and Chattels, when payments were made in kind. The extensiveness of wealth and the extension of the "cattle upon a thousand hills," are well represented in the etymon פח, *Pech*, 'to extend.' The ideas of Cost and Costly seem in the same way to be carried out from קשט, *Cost* or *Coshet*, which is Hebrew for sheep and lambs. קשט, *Cost*, also is the name for money or coin, which became the representative of the cattle themselves. Hence, probably, the origin of those ancient coins on the reverses of which we see the figure of a sheep or lamb. From the latter also perhaps our word Cash.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Rank	Rhenge	ערך	Ngnarec	A range, an extension; to stretch forwards in holding.
Range	Rhengio		ὀρέγω, *Greek*	
Rein, a bridle	Rhent		Rendere, *Latin*	
Rent, money handed down			Rin	
Rhythm,				
Rhyme,				
See Wreath				
Ring		רן	Ring	To vibrate, as noise.
	Rhinge	רעע	Frango, *Latin*	To make a repeated noise.
Rake, a vain foolish fellow	. . . .	רקק ריקא	Rakak Ruka	Vain, foolish.
River	Rhydd	ריה רוי	Riveh Riveh	To water.
Road	Rhodfa	רדה	Rôdeh	To descend, go down, travel.
Roadster	Rhodiwr			
Ride				
Rule	Rheol	רהל	Rhêl	To endure, bear patiently, to submit. By metonymy, to govern.
To Rule	Rheoli			
Reap. See Crop				
Run	Rhedeg	רטן *Chaldee*	Retn	To run.
		רן	Run	To circulate, to move quickly.
Rage	Rhêg, to call names	רגן	Ragen	To enrage, to bully, to excite, to disturb, cause to tremble, &c.
Rag				
Wrag				
To Bully-wrag				
Wrath		רגע	Rago or Ragn	To agitate.
Rent	Rhent			
Rendere, *Latin*				
See under Range				
Rant	. . . .	רנן	Rann	To cry aloud or intensely, to shout.
Rubble	. . . .	רבב	Rabb	Multitude.
Rabble[f]		רבה	Rabeh	
Rabbit, from the above, or from	. . . .	רנב	Raneb	The rabbit or hare, from its running, רן, *Ren*, *Ran*, and nibbling, נב, *Nib*, the use of the lips.

[f] When in Gen. i. 20 it is said "Be fruitful and multiply," the original is פרו ורבו. It may be concisely translated 'Fructify and Rabble.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Reach	. . . .	רצה	Retcheh	To accept, take.
Rue	Rhew,	פעה	Roe	To affect bitterly.
Rime	sharp frost			
Round	Crwnn	חרן	Crin,	Round, to move
Crown	Grwn		*Arabicè*	round.
Run		רן	Run	
Reed	. . . .	רעד	Roed	Agitated, "a reed shaken by the wind."
Rice	. . . .	. . . .	Rous, *Arabic* ὄρυζα, *Greek*	Rice.
Reign	Prein	רגם	Regem	A prince or king.
Regent	B-rennlim B-reyen-hin			
Ray	. . . .	ראה	Rae	A glance.
Radiate				
Radiance				
Radiant				
Radius				
Ram	. . . .	רחם	Rachm	To embrace closely.
		ראם	Ram	A horned animal.
		רמה	Rameh	To beat down.
To Raise	. . . .	ראש	Rash	Beginning, in the raising or first commencement of anything.
Rage	Rhêg	רגן	Ragen	To tremble with
	Rhegu			anger.
Rail	. . . .	רגל	Ragel	To slander, calumniate.
Ride	. . . .	רד	Rid	To have the dominion over, as over a horse, &c.; to rule, guide.
Qy. also (P)ride				
Roller	Rhôl,	רעל	Rol	To agitate, turn round and round, circular motion.
Roll	roll of a book			
Reel				
Rill				
Troll				
Trundle				
Whirl				
World				
Rob, confection .	. . . .	רוב	Rob	Inspissated juice of herbs or fruit.
Rut	. . . .	רהט	Reet	A gutter, track.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Rideau, *French*, curtain	Ridels	רדיר	Ridir	A veil descending to the ground.
Ride		רכב	Rcheb	To ride.
Reek		רוח	Ruech	Light, air, smoke, vapour, exhalation.
Rauch, *German*		רך	Rŭch	
Raft	Rhâff	רחיט	Rachit	Rafters, (Canticles i. 17).
Rafter	Rhyfo			
Rose	Rhôs	רוה	Ruch	To smell sweet, to exhale.
			Ros, dew, *Latin*	
Ream		רם	Rŏmm	Raised up, extensive, vast.
Room				
Roomy				
Run		רן	Ren	To move rapidly, to run.
Rain			Rennen, *Teutonic*	From its running, pouring down.
Rumble		רעם	Rom	To roar, to make a noise or report like thunder.
Rumor				
Rush		רעש	Rosh	To leap, to agitate.
Race		רצץ	Rutsch	To bound forward, (Job xxxix. 24).
		רצא	Rutsha	
		רץ	Ratz	Running.
Repair		רפא	Repah	To repair, restore.
		רפארר	Reparar	Bring back to a former condition.
Reap		רפה	Ripe	To give way, slacken, to detach. To relax the hold, as fruit when ripe from the tree, &c.
Reave			or Rive	
Bereave			*ῥίπτω*, *Greek*	
Rip, to tear away				
Reft				
Riven				
Rough				
Raff				
Riffraff				
-rive, as in Derive, &c.				
Ripe				
Rival				
Rumble	Rhimmen	רחם	Rhum	To yearn; bowels.
Rumth				
Ruth, pity, compassion, bowels, (Shakespear, Milton)				
Ruth-less, without ruth				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Remedy	Rhwy-medi	רמם	Remm	To take, to raise up. To take that which will raise up.
Rick	Rhych, a heaped	רק	Rich	Emptied out, heaped up.
Ridge Rudge Wrinkle Ruga, *Latin* Ruch, *German*, a back	furrow, ridge Rhyn, a hillock	רקח	Richeh	To compound or make up.
Rifler	Rhyfelwr	רפה	Ripheh	To cause dread.
Rifle, to plunder Ruffle	Rhyfel, war		Ropheh	To cause to yield or surrender.
Rough	Rhaib	רב or	Rob	To strive, contend.
Rob	Rob	רפס or	Raphesh	To trample on, to beat down under the feet, lay waste.
Rape Rapacious Rapacity Rapax, *Latin* ἁρπάζω, *Greek* Ravage Ravish,(or as below)		חרף	Chraph	To strip naked, plunder.
Roast	Rhôst	qy. רשף	Rosph	To glow with heat, glowing fire, burning hot.
Ravin		חרב	Chrab	To ravish, lay waste, devour.
Raven Ravish Ravenous Rapine Rapture Raff Riff-raff Robber		רחב	Rhab	Insatiable, roving.
Rein		רסן	Resn	Bridle, rein.
Roscid, dewy		רס	Ros	Moist, moistened, bedewed, (Ezek. xlvi. 14).
Rorid Roriferous Ros, *Latin*				
Rinse		רחץ	Rechtsh	To wash or rinse in water.
Rinser, *French*				
Rach, a scenting dog (obsolete)		רוח	Ruch	To smell.
Rack		רק	Rach	To exhaust, draw forth, to draw together.
Rake				
Rag		רק	Rack	Vain, empty, worthless, made small, torn in bits.
Ragged			ῥαγὰς, *Greek*	

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Racket		רקע	Rackon	To drive backwards and forwards, to expand.
Rail		רעל	Röll	To agitate violently.
Railler, *French*				
Rattle		רטט	Ratt	To tremble.
		רת	Rath	To be agitated.
Reed		רדה	Redeh	To bend.
Reason		רזן	Rezon	To weigh, balance, consider, try, examine carefully.
Razor		חרש	Chrash	To shear, cut, tear, scrape.
Graze				
Reach		חרץ	Chretsh	To shorten distance.
Rake		רקע	Raka	To lean, to extend, to stretch forth, expand as curtains, sails, tents, &c.; expansive, vast, occupying space.
Rig				
Rick				
Read		רדד	Ridd	To overcome a difficulty; to unfold a veil.
Rid, to free from trouble or difficulty. "Rid me from mine adversaries."				
Ready				
Rush		רעש	Rush	Shaken, agitated; a rush or "reed shaken by the wind."
Rascal. See Raka, Rake		qy. רכיל	Racil	A busybody, slanderer, tattler.
Ream		רכס	Recem	To bind hard, to tie down, compact.
Reptile		רחפ	Rheph	To move tremulously, flutteringly.
Creep				
Regiment		רגם	Regm	To mass together, accumulate.
Rest		חרש	Hresh	Silence, repose.
Rose		רעז	Roz	Flourishing, flowering.
Rib		רחב	Rhib	Expansion, dilation, widen, from the width of the body at the ribs.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Rush, a thing of no value. "I heed it not a rush"		רש	Rush	Poor, valueless, worthless.
Rushy land, poverty-stricken land	Rhôs			
Rash		רץ	Ratsh	To run, to move
To Rush		רצא	Ratsha	quickly.
To Rock		רקע	Rocka	Motion of different parts at the same time.
Rocket		רקד	Rocked	To skip, bound, leap.
Racket. See Rock				
Rummage		רמש רמס	Rumesh	To throw into confusion, to trample upon, to move and creep about.
Rich		רקח	Richeh	Spicy.
Rasp		רשפ	Rasp	To irritate.
Exasperate				
Rhythm		רתם	Rithim	To connect together by bond or couples.
Wreath				
Rotten		רתח	Rotch	To ferment.
Roaster. See Arrest				
Sabbath		שבת	Shabat	The day of rest.
Shoe		שוה	Shueh	To make flat or level.
Satan		שטן	Satan	An adversary. "Our adversary the devil."
See Stun, &c.				
Sacred		סכר	Sacer Sacer, *Latin*	Shut up, separated.
Satchel		צקל	Tsachel	A scrip or small bag.
To Shore up		שער	Shor	To cause to stand upright.
To Shoot, as a plant		שט שעט	Shut Shot	To push forwards.
Scale		שקל	Shekel	To pay out money by weight.
Shekel				
Skilling				
Shilling				
Swallow		עלע	(S)wallow	To swallow.
Sniff		נפח	(S)niph	To breathe, blow out.
Snuff				
Sad		סד	Sad	Heavy, secret, afflictive, hindering.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Satiate Satisfy Saturate Saturity, &c.		שתה	Sateh Satio, *Latin*	Absorbed, drank up.
Shock Choquer, *French* Scholken, *German*		שק	Shock	To push forwards.
Shelf		שלף	Shelf	To draw out, extend.
Salute Salubrious Salvation Safe Salutary Safety Saviour		שלה שלות	Saleh Salut Salvus, *Latin* Salut, *French*	Quiet, easy, calm, safe, secure.
Suffice Sufficient		שפק	Sufeck	Suffice, sufficient, (1 Kings xx. 10).
		שפע	Suffo	Affluence.
Spirit Spright	Ysprid	שפר	Spir	Seemly, goodly, serene, beautifully, majestic.
Spit Spot		שפת צפע	Spit Tpuo	To dispose of offal. To eject with violence.
Spread Spray Sprig		שפרר	Sprr	To spread out as a pavilion, (Jeremiah xliii. 10).
Suffocate		שפק	Sufeck	To smite together, to constringe.
		שפע	Suffo	To overwhelm.
Scathe Perhaps also Scatter		שחת	Scath	To destroy, spoil, corrupt.
Stick		שטח	Stick	To stretch out.
Shin, the fore-part of the leg		צנה	Tshineh	Projecting edgewise, pointed, forepart.
Shoe		זע	Tshö	Motion.
Shod		qy. צעד	Tshod	To step or march.
Shoon		צעה	Tshoe	To spread, stretch out.
		צען	Tshon	Removable.
Sift Sieve		שטט	Sift	To separate, determine, divide, as good from bad.
Soft		זפת	Zoft	Pitch, bitumen, soft as such.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Seven	Saith	שבע	Shebn Sieben, *German*	Seven.
Scruff of the neck		צור	Schur	The neck, (Nehemiah iii. 5).
Scheme		שכם	Schem	Readiness, alertness.
See also under Sham				
Scoria		צחר	Tscar	To burn.
Scorch		זחר	Zeer	
Sear				
Shrivel				
See Char				
Scout		סכת	Scut écouter, *French*	To keep silent.
Score	Ysgrittwr	ספר	Sphr	To write, literature, (Isaiah xxix. 11, 12.)
Scribe	Ysgreifer			
Scribble	Scrifenedydd	חרב	Chrib	A writing pen.
Scrabble				
Scrawl				
Scripture				
Scroll				
Cypher				
Scrivener				
Seraph		שראפ	Seraph	A seraph.
Sea		זע	Zoe	Boiling.
		זי	Zi	Foaming, bright.
		זוע	Zua	Fervid, motion.
			Zee, *Dutch*	
			ζέω, *Greek*	
Strew		זרע	Ztro	To spread abroad.
Straw				
Strow				
Spear	Ysper	צפר	Sper	Sharp point.
Spur				
Streak		זרק	Ztreck	To sprinkle, to spot.
Seed	Hâd	זד	Zed	To swell.
Zeed, Gloucestershire	S			
Sell		זל	Zel	To part with, prodigal, lavish.
Zell, Gloucestershire				
Smite		צמרת	Zmith	To beat.
Smith		שמד	Schmid	To level down.
Smiter			Schmidt, *German*	
Smooth				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Serge		שרג	Serg	Twisted, entwined, woven.
Sume (consume)		צמת	Sumeth	To consume, cut off, destroy.
Sermon Sermo, *Latin* Scream		זרם	Zerm	To pour forth, utter.
Side Sideways Sidelong Sidle		צד	Tsid	The side of anything. (Gen. vi. 16).
Sew Suo, *Latin*		זע	Zo	To impel, to agitate, drive backwards and forwards as a needle.
Shuffle		שפל	Shufel	Low, loose.
To Shun		שנא	Shuna	To hate, dislike, avoid.
Shuttle See also Sheet		שתי	Shuti	The warp in weaving.
Song		שוע	Sung	To open, vociferate, cry out aloud, sing out.
Silent Qy. Silly, not speaking		שלה	Sileh Sileo, *Latin*	To remit, to leave off, as speaking, &c.
Same Sameness Simile Similitude Similar Similarity Simulate Semble Resemble Sample Samplar Example Exemplary		סמל	Simil Similis, *Latin* Semble, *French*	A figure, image, imitation.
Slab		שלב	Slab	A shelf or slab.
Slick Sleek		שלג	Slig	Shining, bright.
Soak		שקה	Sokeh	To moisten, to soak, irrigate.
Squirt		שק	Sq	To project, cast forward.
Steep Stoop Stifle		שטפ	Step Stif	To overflow, cover with water, to dip.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Sweat	Chwysga	זעת	Zoet	Sweat, (Gen. iii. 19).
Sucker of a tree or plant		שיח	Sich	Twig or sucker, (Gen. ii. 5).
Snub		זנב	Znub	To put down, humble, make mean or low.
Sock		צק	Tsock	To compress, bind.
Sand		סן	San or Sin	To spread out, spread over; the desert of Sin.
Sofa		צפה	Tsopheh	To overspread.
Sanguinary		זע	Sang	Circulation, agitation.
Sanies, Sanguis, *Latin*		שני	Sani	Gory, blood-coloured.
Scoop		חשפ	Chosp	To scoop up, to clean up.
Wisp				
Seam	Saim	חסם	Chsem	To sew up.
Seamstress				
Seethe, to boil		זד	Zod	To boil, to swell in boiling.
Sod			Zieden, *Dutch*	
Sodden			ζέειν, *Greek*	
Sham	Shommi	זם	Tscham	A wicked imagination or device.
Shame				
Strew		זרע	Stro	To scatter.
Shell		צל	Tschel	To cover over, shelter, shade, overspread.
Shelter				
Shield				
Swarm		זרם	Tswarm or Tstorm	To pour forth in abundance. A storm of rain or hail, (Isaiah xxv. 4).
Storm				
Stream				
Sour		סר	Sor	Sour, angry, displeased. Ahab came to his house סר, sour, surly, sorry, or displeased, (1 Kings xx. 43).
Surly				
Sorrow				
Sorry				
Sore				
Swarth		שחר	Schwar	Swarthy, black, dusky.
Swarthy			Schwartz, *German*	
Share		שאר	Shar	Residue.
Store		סתר	Stor	To hide, conceal, lay up.
Store-room				
Storehouse, &c.				
Sheppick, Gloucestershire		שבט	Shebet	A shepherd's goad.
Qy. Sheep-hook				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
She, the female [g]		אשה	Ashe	A woman, (Gen. iii. 12).
Sweep Sieve		ספה	Sepheh	To sweep off.
Swaddle Wattle		חתל	Chwatel	To swathe, swaddle, fold up.
Smock		שמך	Smock	A rug or covering.
Smicket		שמלה	Smalech	A garment, vestment, (Gen. ix. 23; Deut. x. 18).
Semen		שמן	Semen	Superabundant fertility; unctuous, fatty substance.
Satin		סדין	Sadin	Tiffany, or satin.
Shift		שפת	Shift	To dispose, arrange, change place.
Slay Slaughter		סלה	Sleh	To beat down, lay prostrate.
Silt		סלת	Silt	To scour, cleanse; fine sand silted up.
Shield Schild, *German* Shelter		סלת	Schilt	Protection, a shield, (2 Sam. viii. 7; 2 Kings xi. 10).
Sag Swag Sway		סג	Sag	To recede, draw back, to remove.
Shag, refuse		סיג	Sig	Dross, refuse.
School [h] Skill Scholar Scholastic	Ysgol	שכל	Schol Schola, *Latin*	To be wise, prudent, to direct wisely, to make wise, to train, instruct.
Stound Astound Stun Astonish		שטן	Stn	To be hostile, to grievously afflict.
Sting. See Satan				
Stir		שטר	Stir	To raise up.
Stomach	Ystumiad	qy. שרם סרם	Stom Stom	An enclosed place; confined, shut up; intestine, inward.

[g] אש, *Ash*, is 'a man,' perhaps from אש, *Ash*, 'fire,' or from אש, *Ash*, 'burnt,' the residue or fiery deposit, in short, the ashes,—"Dust and ashes." Without any impertinent play upon the words, *Ash*, 'residue,' and *Ash*, 'a man,' appear to have sprung from a common train of thought.

[h] When it is said in Gen. iii. 6, that Eve saw that the tree of knowledge was "a tree to be desired to make one wise," the Hebrew expression is לה שכיל, that is, 'to give schooling or skill, to make one a scholar, to give learning.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Strait Streight Stretch Straight Strict Stringent Strain Strict Stricture Strictness Strap Strangle		צר	Tsr or Str Stringo, Strictus, *Latin* Stretto, *Italian* Etroit, *French*	Narrow, compact, bound, enclosed, compressed; to distress, afflict, besiege, confine, squeeze.
Shark		צר	Shark	Voracious, hungry.
Sharp Sharpen Sharper		שרפ	Sharp Serph	Biting sharp, as a serpent.
A Sheet Sheeting Sheath Sh–t Sheet-ice Sheet of water Sheet, a sail Shoot Shot Shuttle Shittah-tree Shittim-wood		שטה	Shitah	To enlarge, to spread abroad, cast out, expansive, extensive, projected far.
Shotten Shoddy		שעטנן	Shotnn	Mixed cloth of linen and woollen.
Sheer, pure, clear		צהר	Sheer	White, shining, clear, transparent.
Slant Scalene Slanting	Ysglent	סכל	Scal	Oblique, distorted.
Squeal Squall		צהל	Squeel	To shout, cry out, to neigh like a horse.
Skull, the seat of knowledge. See School		שכל	Skull	Knowledge.
Scape Escape Scope Horoscope Telescope, &c. Bishop. See Bishop ἐπίσκοπος		שקף	Scap σκέπτομαι, σκοπέω, *Greek*	Opening, look-out, oversight.
Shirk		שרך	Shirk	To twist aside.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Shin		שן	Shin	Bone, bony substance, ivory; a tooth, hard shining substance.
Scale		סלק	Salc by transposition	To ascend, climb up.
Sleep		שלה	Slee	Quiet, repose, rest.
		שלי	Sli	
Slick		שלד	Slick	To cast down, let fall.
Slippery				
Slam		שלם	Slam	Total.
Salmon		סלם	Salm	To leap, mount up, to scale, climb[1].
			Salio, *Latin*	
Sultry. See Zeal				
Sling		צלע	Tsling	To slip aside.
Slink		סלה	Slee	To strew on the ground.
Sleet				
Slut		סלת	Silt	Off-scouring.
Silt				
Slat				
Slattern				
Sling		סלע	Sling	A stone.
Slug		סלח	Sluch	Loose, remiss.
Sluggard				
Sluggish				
Slouch				
See Slack				
Smack		שמח	Smack	Brisk motion, quickness, smartness.
Smatter		שמץ	Smatsh	To mutter.
Mutter				
Smug		qy. סמך	Smok	To lie upon, to oppress, to press.
Smoke				
Smock		צמק	Tsmok	Dried up, withered, qy. smoke-dried.
Smother, *quasi* Smockther				
Smuggle				
Smell		סם	Sm	To smell, (Castell in Arab version, Gen. xxvii. 27; Deut. iv. 28); with ל final, to smell to.
		שם	Schm	
Sphere		שפר	Spher	Beauty of form.
Spiral				
Shift		שפת	Shift	To dispose of, arrange, set in order.

[1] The lovers of pisciculture will readily recognise the value of this etymon.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Space		שפט	Spat	To regulate and dispose.
Expatiate				
Span		ספן	Span	To cover over.
Squad		שקד	Squad	A guard, a watch.
Squadron [k]				
Squash		שקץ	Squash	Anything unclean, disagreeable, loathed.
Supple		שפל	Supel	Reduced, remiss, hanging down.
Sub		סב	Sub	Turned back, inferior.
Sultan		שליט	Sulit	Ruler.
-sult, as in Insult, Consult, &c.		שלטוני	Sultuni	Rulers, governors, directors, oppressors.
Sore		צער	Zor	Anguish, contraction.
Scorpion		עקרב	(S)ocorb	A scorpion, (Deut. viii. 15; Ezek. ii. 6, &c.)
Stock		שתק	Stock	Still, calm.
Stock-still			*Στήκω, Greek*	
Squall		צלל	Squall	To shout.
Sound		שאון	Saun	Tumult.
Shriek		שרק	Shreck	To cry out.
			Schrecken, *German*	
Screw		חר	(S)chr	A bore, hole.
Spoil		שפל	Spal	To lay low.
			σφάλλω, Greek	
Stretch		דרך	(S)dreck	To stretch along.
Star	Sêr, Syr	זהר	Ster	To shine.
Shaft		שאפ	Shaph	To draw up.
			σκάπτω, Greek	
Scarify		חרב	Charb	To cut.
			σκάριφος, Greek	

[k] Squadron, in French *Escadron*, in Italian *Squadra*, may be taken from *Quadratus*, 'squared, or a square-sided figure:' we nevertheless find Hebrew roots from which the word might be derived as peculiarly applicable to military ideas, as for instance, שקד, *Squad*, 'a guard or watch,' שק, *Sq*, and שקק, *Sqq*, 'to charge or push forwards,' שקשק, 'to charge violently in masses,' (Nahum ii. 5). We have also כידור, *Cidur*, 'military attack, onset, charge,' (Job xv. 24), from כדר, *Cadr*, 'to charge.' Perhaps the charge by squadrons is a military movement of vast antiquity.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Syringe	. . . .	שרקה	Shirqueh,	To make a hissing
Squirt			Σύριγξ, *Greek*	sound.
Spike-nard or Nard	. . . .	נרד	Nard	Spikenard.
Shriek	. . . .	צרה	Shrech	To utter a sharp
Screech				sound.
Chirp				
Shrill				
Shrew				
Shall	. . . .	שאל	Shal	To ask, interrogate, interrogatory, question.
Shaft, an arrow .	Saeth	שדא	Shatta,	To dart or cast an
Sagitta, *Latin*		*Chaldee*		arrow.
Shear	. . . .	שחר	Shar	The morning dawn.
Sharp, keen, as	. . . .	צר	Ischar	Cutting.
morning air				
Sheer	. . . .	שרה	Shere	To dissever, untie.
Shear		צר	Tsher	A sharpstone. Knives
Sharp				were anciently
Serrate				made of flint and
Share				sharp stones. See
Sheard				pp. 150, 151.
Shire				
Shirt, (cut out)				
Sup	Swp	שאפ	Sap	To draw in, to suck
Sop				down, juicy.
Sap				
Sip				
Shove	. . . .	שב	Schub	To shove from one
Shovel				place to another.
Schub, *German*		שוף	Shuf	To beat, bruise.
		שב	Shub	To push away, to
		סחב	Shub	turn aside.
Shab, a disease in	. . . .	שב	Shab	From its tendency
sheep				to return again, returning.
Sickle	. . . .	זלג	Zilg	Crooked.
Seem, it seemeth me	. . . .	זמם	Zemm	To think.
Shrub, qy. . . .	. . . .	זרב	Shrub	To burn.
		צרב	Jrub	Fuel.
Smear	. . . .	צמר	Tsmer	Soft, greasy like wool. Hence צמר is 'wool' in Hebrew, from its soft greasy nature.
Strow	. . . .	זרע	Strow	To strew.
Strew				
Snort	. . . .	נחרת	(S)nohrt	Snorting.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Shiver, to break, also to shudder, as broken with cold	. . . .	שבר	Sheber	To break.
Stream	Ystorm	זרם	Stream	To pour forth, overflow.
Storm [1]				
Snake	Neidr	זנח	Tsnak	To cast off, as the
Sneak				snake casts off its skin.
		נחש	Nakesh by transposition	A snake, serpent.
		or זנק	Znech	To dart forth.
Squeeze	Ys	עסס	Squess	To press out.
Ooze	Gwasgu		or Oss	
Sweep	. . . .	סחף	Swep	To sweep, sweep away.
Skill	Celfydd	שכל	Skill	To be wise.
Starve	. . . .	סתר	Star	To destroy, demolish.
			Sterben, *German*	
Scalp	. . . .	חלף	(S)chalp	The change of hair on the head. "The hairy scalp."
Slay	Lladd, pron. Thlad	סלח	Sleh	To loosen, destroy,
		שלל	Slel	spoil, lay prostrate.
			συλάω, *Greek*	
Soil	Sail	סלה	Seleh	A foundation, a place
Sole of the foot	Sawdl		Solidus, *Latin*	on the ground.
Solid				
Solum, Solea, *Latin*				
Qy. Shall	. . . .	סאל	Shal	To ask, interrogatory.
Sandal	. . . .	סאן	San	A shoe, sandal.
		Syriac		
-ship, in composition of Friendship, Hard-ship, &c.	. . . .	שפ	Ship	To cover over as with a deck.
		סבה	Shipeh	Joined together with boards.
Schaft, *German*				
Shop				
Skiff				
Shape				
Sapphire	. . . .	ספיר	Saphir	A precious stone.

[1] So Rain seems to come from a similar idea as רן, *Ran*, 'to run down, overflow.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Sheep		שה	Shee	A sheep.
Shepherd		כשב	Cesheb	
Shower		שער	Shor	Shower, (Deut. xxxii. 2).
Symphony		סומפניא *Chaldee*	Symphonia	Symphony, a kind of music.
Synod	Senoddr	זקנים	Sachenim	The seniors, the great council of the nation.
Senate	Seneddwr			
Senator				
Smooth	Esmwyth	צמת [m]	Smuth	Planed down, levelled, smooth.
Sound	Sôn	שאון	Shoun	Sound.
	Swn	שנה	Shono	To sound.
	Synio			
Summon		כמן	Sumon	To appoint, prepare beforehand.
Zummon, Gloucestershire		זמן	Zumon	
Sum		זמם	Zum	To devise or consider thoroughly, to calculate.
Seem				
Series	Rhês	סדר	Seder	To arrange in order.
Series, *Latin*				
To Shift		שפט	Shift	To arrange.
Secret, *quasi* Sederet		סר	Sed	Secret.
		סוד	Sud	
Secretus, *Latin*				
Saffron	Saffrwn		Zaphron, *Arabic*	Saffron.
Savour	Sawr	סר	Sar	Strong, lasting, savoury, sharp on the palate, tasty.
Sapor, *Latin*	Sair			
Savory				
Seal	Sêl	סגל	Segel	To own, to mark as one's own.
			Segel, *Teutonic*	
		שלה	Sheleh	To secure, to make secure or binding.
			Sigillum, *Latin*	"Setting a watch and sealing the stone."
Sound	Swn	סאון	Saun	Sound.
		שנה	Shoneh	
Staple		טפל	(S)tapel	To tie or bind or hold together.
Stable				
Table				
Slack	Llacc	סלח	Slach	To loosen.
Slake	Yslacc	שלך	Slack	To let fall.

[m] צמת is used (Solomon's Song, vi. 1) for the locks of hair, so called from their being levelled, smoothed down.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Short	Cwtta	כרת	Curt	To shorten, to cut off.
Shorten				
Shortly, &c.				
Curt				
Sack, to demolish		סחח	Sech	To raze, demolish.
Slip		סלפ	Slip	To turn on one side, oblique.
Slipper				
Silph		שלפ	Slip	To draw off as a shoe,
Slope			Shlip,	to overthrow, to
Shelf			*Arabic*	push out, project.
Sleeve				
Slaver				
Slabber				
Seem	Symol	סמל	Simil	An image, figure,
Seemly		צלם	Silm	likeness.
Simile			Similis,	
Similar			Simul-	
Qy. Smile			achrum	
Sin		סן	Sin	Death, sin the cause of death. "As by sin came death."
Shave		סף	Shăph	To shave with a
Shiver				razor.
Sope	Sebon	סף	Sŏp	Soap, alkali.
Soap			σάπων, *Greek*	
		סוף	Sūp	Sea-weed.
		ספון	Sepon	Soap.
			Chaldee	
Skiff	Ysgipio	קפן	(S)kipn	To skip, quick mo-
Skip	Cwif			tion.
Skipper				
Swift				
Quick				
Surly, sour-like .	Sarrug	סר	Sur	Displeased, angry.
Sour, angry				
Surly				
Sour, acid . . .	Sûr	סרה	Surr	Turned, gone bad,
	Chwerw			revolted.
		שאר	Shar	Leaven.
Smut		זמות	Zmut	Evil thoughts or devices.
Qy. Surplice		סרבל	Serbel	To cover with an
From *French* Surplier, to fold over; or is that				outer garment, a tunic, cloak.
from		qy. סר	Sur	To draw, turn over.
		and פלה		To fold over.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Sup		סבא	Siba	To drink repeatedly, a drinker, drunkard.
Supper				
Sip				
Sop		שאפ	Sāp	To suck up.
Soup				
Sig,	Soeg	סיג	Sig	Refuse.
Seg,	Soegen	סדח	Segh	Refuse, sap, juice, off-pourings, excretions.
Sag,	Syg			
Provincial for Urine	Such			
Succus, *Latin*				
Store		סתר	Stor	To lay up, conceal, a secret hiding-place.
Story				
History, &c.				
Stow				
Stand		סת	Ste	To stir up, raise, to fix, settle.
Stable		שת	Ste	
Standard			Stehen *German*	
State				
Stature				
Stair				
Step				
Staple				
Station				
Statue				
Statute				
Status				
Statistics				
Stay				
Steady				
Staid				
Sceptre		שבת	Shept	A staff of authority, a rod.
Shaft				
Staff				
Sepulture		שפל	Sepel	To lay low.
Sepelio, *Latin*				
Seven		שבע	Sebon	Seven, a week of seven days.
Sennight				
Separate		שבר	Sebar	To cut, separate, disjoin.
Spare		ספר	Sephar	
Spar		שבר	Sheber	To tell off.
Shiver				
Sever				
Sabre				
Sagacity		שגח	Sagach	To seek attentively, to learn with accuracy, to inform oneself.
Sagacious				
Sage				
Seek				
Qy. Ask				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Salacious	Sâl	שגל	Shagal ἀσελγαίνω,	Salacious.
To Shed Shatter	Hâd S	שד,	Shed	To scatter abroad, to produce.
Scatter Seed Shad (fish)	The Cymric *h* is the *s* of other nations	שדה שדד	Shede Shedd	To pour forth in abundance. To shed as seed, to increase enormously.
Scamper		שכם	Scham	To be nimble, to make haste.
Shout		שוע שועה	Shoa Shoat	To cry aloud. Vociferation.
Stare Steer Stirk		שור שור	Stŭr Sŭr	An ox, from its lóoking about. A diviner.
Seer, a prophet or diviner				
Swim		שחה	Shuehe	To swim.
Sugar	Suwgr	שכר	Shacar	To satiate; fermented liquor.
Sun Shine Sunny Sheen		שחן	Shchn Schēn	To be warm, shine forth, to be bright.
Singe Shiny		שנה	Shine	Shine.
Shake Shock Jog		שק שחק	Shock Shake	Pushing, jogging, shaking. Conflict. "The battle shall be with shaking."
Smock		שמך	Smoch	A rug or coverlet. Rugs round the loins were the Oriental smocks.
Small Schmal, narrow, *German*		סמל	Schmal	Confined, surrounded, inclosed, straitened.
Sun		שנה	Shne	The year's course, the solar circuit, returning light.
Sign Signify Signature Signal Signalize Signet	Syganu	זמן סמן שון	Zimn Simn σημαίνω, *Greek* Sinn	To mark, to appoint. To repeat over again, a by-word. A sign to be spoken against.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Sheaf of corn		צפן	Shefn	To lay up, hoard up.
		צבת	Tshebth	A handful of corn, (Ruth ii. 16).
		ספיח	Shefich	Corn collected together.
		ספה	Shefeh	
Shroud		שרד	Shred	A remnant, that which is left behind.
Shred				
Shard				
Sheared off				
Shrug		שרג	Shrug	To bend, contract, to ply, to heave, to roll round up.
Qy. Soft		סעף	Sof	Easily torn or split.
Stack		שטח	Stach	Branching, expanding.
Stalk				
Stag				
Stick, a branch of a tree				
Stock				
Stark		שרה	Streh	To be strong.
Starch			Starck, *German*	
Scratch	Craith	שרט	Schrat	To scarify, cut or wound.
Scrat, Gloucestershire				
Scab		שכב	Scab	Inferior, lying down.
Squab				
Skirmish		שרם	Shrim	To cut, cleave; to cut one's way through anything, as rivers through a country and a plough through a field.
Scrimmage				
Qy. Shrimp				
Spar		צפר	Tspar	Lively in motion and appearance, sparkling; a sparrow, from its lively motion, (Ps. cii. 8).
Spark				
Sparkle				
Jaspar				
Spirit				
Sparrow				
Sprat				
Sapphire				
Spirt				
Sprunt				
Sprout				
Spruce				
Spring				
Sprinkle				
Spright				
Sprightly				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Stake	. . . .	שך	Stak	Hedge, stake.
Shrub	. . . .	שרב	Shrub	Fuel, brushwood used for this purpose.
Serpent	Sarph	שרפ	Serp	A kind of serpent, (Numb. xxi. 8).
Shriek	. . . .	שרך	Shrech	To hiss, whistle, shriek, call out.
Screech				
Shrew		צרח	Tschrech	To cry aloud.
			Screech	
			Schreien, *German*	
Sit-fast, a thorn	. . . .	שית	Sit	A thorn.
Servant	. . . .	שרת	Sert	To attend, wait upon.
Serve		סרס	Sers	A servant or officer about the court.
Service		שרות	Servt	
Servitor		סריס	Seris	
Sheriff			Servus, *Latin*	
Suitor				
Sleeve. See Slipper	. . . .	שלפ	Sleph	To draw out or pluck off.
			Slev	
Six	Chwech	ששת	Sisht	Six, sixth.
Sixth		שש	Sisch	
Set, as the Sun	. . . .	שטה	Seteh	To decline, go down, set.
		סטה		
Sit	Sedd	שת [n]	Set	To set, place, settle.
Set	Corsedd		Sit	
Seat			Sedes, *Latin*	
See				
Sedentary				
Site				
Situation				
Staid				
Steady				
Stedding				
Sty				
Sleep	. . . .	שלה	Slee(p)	Quiet, calm, repose, easy, secure.
Schlaf, *German*				
To Settle . . .	Sessyl	שהל	Setel	To settle as a people, to sit down, sit upon.
Settlement				
Settle, a seat				
Settler				
Still				
Stall				
Stool				
Saddle				
Sedile, *Latin*				

[n] The origin of all words representing stability, as Station, State, Sitting, Stand, Side, Site, Situation, Sediment, Subside, Reside, &c.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Stem Steam		סתם	Stem	To shut up, close up, stop up, obstruct.
Stick Stack Stock Stuck Stitch		שתק	Stick	Still, calm, permanent.
Solvent		של	Sol	To loosen.
Shotten. See Shoddy Shot-silk, or mixed		שערנן	Shotnn	Mixed cloth of linen and woollen, (Lev. xix. 19).
Sole of the foot		סל	Sol	The lifting up of the feet, (Parkhurst, p. 631.)
Snow Sna, *Scotticè* Schnee, *German*		שנה	Sneh	Changed substance. Snow is rain changed by congelation; also repetition, as snow falls gradually.
		צנה	Schneh	Snow, piercing cold, (Prov. xxv. 13).
Shine Shiny		סן	Sin	To pour out and spread out, as light, water, &c.
To Shell	Slig	שלל	Shell	To loosen, relax.
Shovel, or from Shove		שעל	Shoul	The hollow of the hand.
Shoul, Gloucestershire vernacular		שועל	Shoul	A hollowed-out instrument, to make holes in the ground.
Show Showy		שעה	Showeh	To look at, something to be looked at.
Sabbath		שבת	Shabath	Rest.
Shoot, as a plant		שעט	Shoot	To rush forward, push.
Soar		שער	Shore	To rise up.
Shower Showery		שערים	Shorim	Hasty rains.
Stool, a seat Stool, the root of a tree		שרל	Stol	To settle, fix; to plant.
Stolid, fixed		שרל	Stol	Firm, obstinate.
Sack Sackcloth	Sach	שק	Sack	A sack, large bag of hair.
Satin Silken	Sidan	סדין סדינא	Sadin Sadina	Silken.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Seek		שקק	Sekk	Eager desire, seeking for.
			Suchen, *German*	
Sir	Syr	סר	Sir	A nobleman, gentleman, chief person.
Sire	Syre			
Sieur, Sire, *French*				
Squat		שקט	Squat	To sit down to rest. The Oriental fashion of sitting down is decidedly squatting.
Swift		סוס	Suis	A swift; also a horse, from its swiftness.
		סיס	Sis	
		סס	Sis	Fleet.
		שש	Shesh	Fleet, active.
Suck	Sug,	שקק	Sukk	To draw out water, to irrigate.
Soak	juice			
Scar		סכר	Scar	To close, a closed wound.
Schirrous				
Sycamore, tree and fruit		שקם	Sycam	Sycamore-tree, (1 Kings x. 27).
Sycamine				
Soph		צפה	Sopheh	To speculate, to look about, overlook.
Sophist		שופ	Soph	
Sophistry				
Sure	Sichr	שר	Sure	To make sure, to regulate.
Sicker, *German*				
Surge		שרג	Surg	To roll over, to bend over.
		שרך	Surch	
Stir. See Cite		סת	St	To stir up, excite, arouse.
Scene	Cenn	סכה	Ske	To overspread.
Skin		שכן	Sken	A tabernacle or tent of skins. Our skin, "our earthly tabernacle," so used by St. Paul (2 Cor. v. 1), the great σκηνοποιός, or tent-maker; also 2 Pet. i. 13, 14.
			σκηνὴ, *Greek*	
Smack		תמך	Thmach	To lay hold of.
		שמח	Shmach	To beat briskly, to be joyful, pleasant.
Spin		ספן	Spin	To cover over with rafter or net-work.
		צפן	Tspin	To hide, conceal; a secret place; to spread over.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Speak . . . . . Speech Qy. Speculate, to talk over a thing.		שפה	Spech	Speech, the talk of the lips, (Job xii. 20).
Sniff . . . . . Snuff Snivel	Niphio	נפח	(S)nipech	To draw in the breath, to inspire, infuse.
		אנף	Aniph	To snuff, sniff.
Squail		סקל	Squel	To pelt at, throw at.
Spirit		צפירת	Tspirit	Darting forth, as light.
Spank		כפק	Spa(n)k	To smite, slap, hit, strike.
Sarsen-stones . . .	Qy.	שאר סן	Sarsen	Scattered, residue, residuary deposit.
Squeamish		חימץ	(S)che-mish	Anything nasty, nauseous, sour, disagreeable.
Strip. See also Crop		טרף חרף	(S)trip Chroph	To tear off, strip.
Spider . . . . . Qy. Speed Shed		שפד	Spid	To pour out, to spin out, as the spider its web from its entrails.
Sham . . . . . Scheme		שם	Sham	To put off one thing for another, to set off.
Slick . . . . . Slippery		חלק	Chelk	Smooth, slippery, flattering.
Shame		אשם	Asham	Guilty.
Ashamed		שם שמם	Sham Shamm	Astounded, amazed, confused.
Shoot . . . . . Shut, to close		שטח	Shotah	To project, projectile.
Set, as the sun		סטה	Seteh	To decline, go down.
To Spit . . . . . Spue		צפע	Tspu Spuo, Sputo, *Latin*	To eject, spit out.
Side		צד	Tsid	A side, lateral extent.
Skittish		קדש	(S)que-desh	Polluted, defiled, bad women.
Sick, vomit . . . Tussis, *Latin*	Pesychu Peswch	. . . . .	. . . . .	Coughing up.
Siccity, dryness . Exsiccation, &c.	Syched, thirst Sych, dry	צחח צי	Tschech Tsi	To be dry, parched. Dry, drought.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Sick, ill	. . . .	צק צחה or שחק	Sick Tsheceh Seckk	Depressed, distressed. To grow pale, oppressed, beaten down, afflicted, overwhelmed.
Spot	. . . .	צפח	Tspot	To overspread, extend over.
Stone		שת	St °	Firmness, solidity, fixedness.
Tapestry	Tapin	תפש	Tapesh	To cover.
Taffeta		תפד	Taped	To sow together, (Gen. iii. 7).
Tapet			Tafet	
Tippet				
Tapis				
Taminate	. . . .	טמא	Tama	To defile, pollute, (Gen. xxxiv. 13).
Con-taminate				
Temn	. . . .	טמה	Temeh	To despise, to hold as cheap, vile, contemptible.
Con-temn				
Term	Terfin	טרם	Term	To terminate.
Terminate				
Tump	Twmp	טמן	Tŭmn	To bury, to cover up in the earth, a heap raised up.
Dump	Tomm			
Dumpy	Tommen			
Tomb				
Entomb				
Tumulus, *Latin*				
T–rd	. . . .	טרד	Trd	Cast out, refuse.
Theme	. . . .	חמה	Themeh	To be looked at, admired, a spectacle.
Tear (wear and tear)	. . . .	טרח	Treh	Labour.
Tear, to break to pieces	Taro Taraw	טר	Ter	To wound, i. e. to draw tears, torn from the eyes.
Tears, crying, torn from the eyes, wounds	Daigr Teigr Δάκρυ, *Greek*	טחר	Tehr	To pant, labour.
Tax	Tasgu	צק	Tsck	To compress.
Task	Tasg	תש	Tash	To compress, squeeze out.
Taxation		*Arabicè*	Taxo, *Latin*	
Tyrant	Teyrn	טורנא	Tyrna	A ruler, a severe ruler, power.
Thou	Tu	אתה	Atah	Thou.
Tu, *Latin*				
Thaw	. . . .	תעה טעה	Thoe Thoe	Slippery, deceitful, to cause to slip.

° שת, *St*, is the etymon of all that is settled, solid, fixed, strong, compact, &c.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Turf	Tirf	טרב	Turb	To be green, as the grass.
Turbary		טרף	Turf	Torn off, cut off.
That	. . . .	זאת	Zat	That, (Gen. iii. 14).
Top	Topp	טפח	Topeh	To extend above, expand.
Toupie, head-dress	Toppyn			
Travail	Trafael	טרח	Trech	To tire.
Travel		טרף	Treph	To drag to pieces.
Tripe	Trippa	טרף	Trip *τρέφω, τροφή, Greek*	Food.
Thirst	. . . .	דרש	Dersht	To seek earnestly for, to enquire, require, thirst after.
Thunder	Tharan	תרן	Tarn	Rapid vibration.
Tonnerre, *French* Donner, *German* Donder, *Dutch*		רן		
A Top	. . . .	תפ	Top *τύπτω, Gr*	To beat, a thing beaten.
Torque	Torch	תר	Tor	To twist, turn.
Tress	. . . .	תר	Tor	To encircle, curl.
Tuck	. . . .	טח	Tuch *πτύξ, πτυχή, Greek*	To fold over, to overlay.
Time	. . . .	תמיד	Timid	Continual, perpetual.
Thick, in the thick of it	. . . .	תך	Thick	In the middle, midst.
Town	To	תרן	Tern	A fixed settlement.
Township	Toen			
Ton, Tan, as a terminal				
Two	Dau	דן *Chaldee*	Du	Two.
Tome, a volume, book	. . . .	טעם	Tōm	A roll, a decree, written document of authority.
Tunnel	Tunnell Taenell	טנא	Tuna	A barrel, a round canister.
Tommy, food, (slang)	Tam	טעם	Tom	Food; to taste.
Tumid	. . . .	תמה	Tumeh	Lifted up.
Tabard, a close-fitting garment	Tabar	טב	Tab	Good, useful, fitting.
Tile	Ty, a house	טה	Teh or Ty	To cover over.
Tegula, *Latin* See Thatch				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Tag, a sharp point Tag, extreme point, the lowest order,		תקע	Tago	A dagger, pin, sharp point; driven down, forced.
Taper, pointed, sharp, elongated		טפרי *Chaldee*	Taperi	The nails of the finger. (Dan. iv. 30, &c.)
		טפה	Tapeh	To expand, spread out, extenuate, taper out.
Targum		תרגום	Targum	A paraphrase on the Scriptures.
Type Tipped		תפ	Tiph Tip *τύπος, Greek*	A figure, beaten out.
Through Thorough Thoroughfare Door Doorway Qy. Throat		תרע *Chaldee*	Thro *θύρα, Greek* Durch, *German* Door, *Dutch*	A passage, a gate, doorway.
Teem		תאם	Tam	To bring forth, productive.
Time Timely Temporal Temporize		תם תמיד	Tim Timed Tempus, *Latin* Temps, *French*	Continuance. Completion, perfection, finish.
Tempt		טעם	Tom	To taste, to try by experiment, to cause to eat; taste, discernment, judgment, discretion.
Qy. also Temper Temperare, *Latin* Temperate, or Temper Dominate Domineer Tame Thaw	Tymmer Tymmerhus	דמה	Domeh Demeh Temeh	To form, mould, to make to obey, model; equability, evenness, level, subdued, kept under.
Toss Thistle		תוש תז	Tuss Toz *Θοὸς, Greek*	To fly. To shake off, (Isa. xviii. 5).
Tickle, an old word, to deceive	Dichell	תק דגל	Tick Digel	To deceive.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Thong . . . . . Dipthong, &c.	. . . .	פתגס	Pthogs *φθόγγος, Greek*	Sound.
Tiny, small . . . . Kitten	. . . .	קטן	Chetin	Little, small, young.
Thresh . . . . . Dresh, Gloucestershire vernacular Thrash °	. . . .	דרש	Dresh	To thresh corn.
Tabid, wasting away Tabeo, *Latin*	. . . .	תאב	Tab	Pining, wasting.
Tame . . . . . Team Teem Domify	. . . .	תאם	Tam	Connected, united, tied, bound, held down, overpowered.
Dominant Dominion		דם	Dum	Reduced to silence.
Term . . . . . Terminus Termination	. . . .	טרם	Term	A completion or filling up of time.
Tack, as a ship . . Technical	Dogn	תכן	Techn	To direct the course of a thing.
Token		תקן	Tachn *τέχνη, Greek*	To regulate by art or measure; to fit, contrive, adapt, to render convenient, suitable.
Turn . . . . . Tour Throw	. . . .	תר תור	Tur Tur	To turn, go round.
Turtle, dove . .	Turtur	תורתור	Turtur	Turtle-doves, from their flying round and round.
Tunny-fish, or Thunny	. . . .	תנן	Thun	A large fish.
Troll . . . . . World Twirl See Roll	. . . .	תרעל	Troll	To go round and round.
The . . . . . Them See 'Em	. . . .	את הם and ארם	Ath Athim Em	The Them

° Parkhurst, after Hesychius, thinks that this was the etymon of the British goddess Andraste, whom Queen Boadicea invoked before her engagement with the Romans,—Ἀδραστία ἡ Νέμεσις, 'the goddess of revenge or thrashing.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Torque	Torch	תרר	Torq	To twist round, a chain.
Qy. also Trick				
Torques, *Latin*				
Tower	Tor	תור	Tur	Round.
Turret	Tre	טור	Tur	A palace, castle, fort,
Throp	Tref			town.
Thorp	Twr			
Trep				
Dorf				
Track	Dyrac	דרך	Drack	A way, a course; to
Tares				walk.
Draw		ארך	(T)ark	To draw out in
Drag				length, extend.
Dirge				
Drawl				
Draggle				
Trail				
Trow				
Truck				
Drough				
Tear				
Treat				
Tract				
Tractate				
Treatise				
Trough of the sea				
Trudge				
Trace				
Train				
Tuber		טבר	Tuber	Anything round or
Tubercle			Taber	swelling, rising,
Taber-nacle				prominent.
Taberna, *Latin*				
Thatch	Ty,	טח	Tăch	To cover over.
Tegument	a house		Tech	
Texture			*τέγος, Greek*	
Thin	Tenau	טחן	Techn	To reduce.
Tenuis, *Latin*			Thin	
Dwin-dle				
Extenuate, &c.				
Tire		טרח	Tireh	To weary.
Taxus		תש	Tash	A badger.
Dachs			Tasso, *Italian*	
Tick	Tiec	תך	Tick	Fraud, it generally is.
Trickle		דרג	Drig	To fall gradually.
Drizzle				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Tailor		תלע	Talo	To cut, split.
Tallage			Tailler, *French*	
Tally				
Tread	Troed	טרד	Tred	To propel, urge on, thrust in; impulsive.
Trude				
In-trude				
Tackle	Taccl	תקל	. . . .	To weigh, prepare, make ready.
Tackling	Tacclau			
Tongue		זע	Zung	To move or agitate.
			Zung, *German*, the tongue *φθόγγος*, *Greek*	
Toss		תז	Toz	To shake off, (Isa. xviii. 5).
Toze				
Tease		תש	Tesh	To compress, vex. See also p. 466.
Tussock				
Tip		טפף	Tiph	To step short.
Trip			T(r)ip	
Tripping		(מ)טרפן *Syriac*	(Me)trip-pen	To trip.
Tail		תלה	Taleh	To suspend, hang down; pendulous.
		תל	Tal	
Taboo, to put a thing down		טבע	Taboo	To sink a thing, to let it drop, to cause to subside.
Tepid		טבת	Tebeth	Swelling of waters, bubbling up.
		תפיא *Chaldee*	Tephia	To be warm.
Qy. Turf		טרף	Troph	Spoil, stripped, torn from the enemy. The spoil or produce of a fir-tree, stripped, torn from it.
Trophy				
Strip				
Turp-entine				
Tar				
Turps				
Tell, to tell out		טל	Tel	To utter, send forth.
Tale		טלטל	Tell Tell	To utter repeatedly.
Tell-tale				
Talk				
Tease		תש	Tesh	To compress, vex, wear down.
Tweezers				
Teasers				
Teazle				
Throne	Trwn	תרן	Thron	A fixed, high, settled place, firm.
Qy. also Thorn	Draen			

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Twixt Tween Tuck Tuch, *German*		תך	Tuch	In the midst, a fold, doubled up.
Tress		תרש	Tresh	To go round in a circle, curls.
Thick		טוך	Thuck	Covered.
Tall Toll Tally	Tâl	תל	Tol	Lifted up, to sum up, eminent.
Timid		תמה	Time Timeo, *Latin*	Amazed, surprised, astonished.
Timber		תמר	Timr	Straight.
		תמרים	Timrim	The trunks of trees, especially the palm, the tree best known in the East.
		or זמר	Zimmer Zimmer, *German* Zimmerman, a timberman Timberman, *Swedish*	To cut off.
Tear, to		תער	Toer	To divide, tear, split asunder.
Try, to		טעה	Toe	To seduce, draw aside.
Tap Tup τύπτω, *Greek*		תפ	Tap	To smite with the hands.
Tab-ret Tabor Taburine Tambour Tambourine Tabour Timbrel	Tabwrdd	תוף	Tuph	A musical instrument struck with the hands, tapped as the tom-tom in India.
Teats Titty τιτθὸς τιτθὴ	Teth Dittan Titten Teth	דדי	Diddi	The breasts.
Table Tabula, *Latin* Tableau	Tabl	טפל	Tafel Tafel, *German*	Compacted, fastened together.
		תחל	Tahl	Lifted up.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Tarry	Tario	טרר	Tarr	To wait, expect.
Tardy		טר	Tar	
Tardus, *Latin*				
Tall		תלל	Tall	To erect.
To-morrow		מחר	(T)mar	To-morrow.
			Mahar	
Tilt		טלטל	Tiltl	To tilt.
Till		טל	Til	To cast down.
Valley		גל	Gul	Round, hollowed out.
Wallow				
Gully				
Vagary		פרא	Phra	To run wild.
Vagrant			trans.	
Voke, as in Convoke, Invoke		זעק	Tsok	To call together by proclamation.
Van	Wyn	אפן	Aphan	To revolve, a wheeled carriage.
Wain				
Waggon				
Wagen, *German*				
Vane, a weathercock, from its wheeling round		פני	Pheni	To turn this way
			Vani	and that.
Vellum		פלל	Phell	Skin pulled off.
Vulge		פלג	Phulg	To distribute over space.
Divulge				
Vulgar				
Vulgus, *Latin*, the common or dispersed people				
Vacant		בקק	Bek or Vac	Empty.
Udder		יותר	Iuther	Fruitful.
Vanity		און	Aven	A vain thing, unprofitable, an idol. "Their idols are vain things." Perishable, transitory.
Vain				
Vacant				
Vacate				
Varnish				
Evanescent				
Vial. See Phial				
Vine		גפן	Gefhen	Vine.
			Gevine	
Visible,				
Vision,				
View,				
Vista,				
See Evident				
Velop		עלף	(V)olop	To cover over, conceal, to hide.
En-velop				
De-velop				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Vat		גת	Gat Vat	A wine-press.
Velocity κέλλω, to run		קל or קלל	Quel Vel	Swiftness.
Vizier		וזר	Viser	An overlooker, a *chargé d'affaires.*
Wind		יען	Twin	To afflict, oppress, twist.
		ענן	Oinn	Clouds, from which wind comes.
Wash		כבס	Chebash Cwash *B* for *W*	To wash.
Qy. Water Odor	Dur	עתר עדר	(W)oter Odur ὕδωρ, *Greek* Dur, *Welch*	To expand, separate, expansive, to distribute over space.
Whiff Waft Wave Weave Weft		אפ עפ	(W)aph Avis, *Latin*, a bird	To fly.
Walnut Balnut, Gloucestershire		באלון	Balun Waln Balanus, *Latin* βάλανος, *Greek*	A large nut.
Walk Velocity Velox, *Latin* Perhaps the Elk, from its peculiarity of walk		הלך ילד	(W)halk Ilk	To go, proceed, walk, to go fast.
Weather Æther		אדר	(W)ather	Weather.
Widow	Gweddw Weddw	בדד	Bid by transposition of *B* and *V*, Vid	Lonely, alone, widowed.
Whelp		כלב	Chwelb Caleb	A dog.
Whine	Kwyno Cwyn	קן קונח	Chwin Chwineh	To lament, grumble, mourn, grieve, quarrel, bewail.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Writhe		רץ	Rith	To struggle.
Whiskey	Uisge	יצק	Isq	To pour out as water,
Usquebach	Wysge	יש		water.
		יש בכה	Isqbach	Distilled water.
		בכ	Bach	Distilled.
Wheat	(W)eth	חטה	Chweteh	Wheat.
Eat	(W)ydd			
Way		ביאה	Biah *B* pro *V* Via, *Latin*	A way, a passage.
Whelm, as overwhelm		חלם	Chwelm	To break in pieces, as it were by sickness.
Write		חרט	Chrit	A writing tool or pen.
Woe	Gwae	חו	Ho	Oh, woe.
Oh	Wo			
When		אן	(W)an	When.
Who	Qha, Wha *Scotticè*	חוא	Hua	Who.
Wall	Wal	גל	Gul	A wall, stones rolled
	Gwal	כתל	Chtal	together.
	Gwawl			
Woo		וו	Woo	To unite.
Vow		ווי	Wooi, *Arabic*	To marry.
Wreck. See Break		פרך	Phreck	To break to pieces.
Will	Eoull	חואול	Hoil	Will.
Volo, Voluntas, *Latin*	Ewyllys	יואל	Joel	
Volition	Ewyllysio			
	Ewyllysgar			
Write		חרת	Chrith	To engrave, indent,
Also Scratch			Scribo, *Latin*	inscribe.
χαράττω, Greek				
Wedding	(G)weddol	חתן	(Ch)wetin Hwetin	To contract affinity by marriage.
Wit		ידע	(W)ido *εἴδω, Greek*	Knowledge, to know.
Wattle, to entwist		חטל	Whatel	To swathe, entwine.
Swaddle				
Work		ערג	(W)org	To stretch forward, to apply oneself to.
		ערך	Work *ὀρέγω, Greek*	To lay out, dispose in order.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Wan	Gwan	עני	Wani	Afflicted.
Weal	. . . .	יעל	(W)iol	Profit.
Well				
Wealth				
Wine	Gwin	יכה	(W)ine	To press, squeeze out.
Gin	Uin			
		יין	Gwin Iin *οἶνος, Greek*	Expressed juice, (Gen. ix. 21).
Womb	. . . .	יחם	Iwom	To conceive.
Wail	Wyl	ילל	Yell	To cry aloud.
Yell	Uhel			
Howl	Youal			
	Udal			
All	Oll	עלה	(W)holeh	Entirely, complete,
Wholly	Holliack	כל	Col (All)	perfect.
Whole	Cwbl			
Hail				
Heal				
Health				
Welk, a shell-fish		עלק	(V)ölk	To adhere closely, as the fish to its shell.
War	Aer	גרה	Greh	To war, to stir up,
Worry			Wareh	commotion.
Whirr	Gwyr	עיר	Whir	Bustle, stir, commo-
Whirl				tion.
Worry		גרר	Girr	To twist about.
Hurry			Gyrare, *Latin*	
See also Troll				
Well	Gual,	גל	Gül	A well-spring, well,
Wheal	*Cornish*		Wel	pit, mine.
Wall	Chwyl,	גלעד	Galeed	A rolling of stones
Walled	to go			together.
Wheel	round	גל	Gwl	Rotundity of form
			Well	or motion, to go round.
Warm	. . . .	חרם	Zuarm	Warm, charred, burnt.
Wife	. . . .	חפ	(Wh)if	Protected, *femme couvert*, covered.
Eve		חוה	Chweve	Parent of life, living.
Whim	. . . .	יום	Whim	Agitation, as of fancy, &c.
Wreath	Rhimyn	רתם	Rithm	To tie together, con-
Writhing	Rhwym			volutions, convul-
Rythm				sions.
Rhyme				
Rhyming				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Weak	Gwac	עק	Wŏk	Empty, oppressed.
Wrap		גרפ	Grap Wrap	To wrap up.
Wrath. See Rage, Rag				
Why		כי	Chi	Why, because, because why, surely.
Yea			Quia, *Latin* *τί, Greek*	
While		גל	Gwil	While, during.
A Withe		חוט	Chwith	To fasten or tie anything together.
Wrong		רע רעה	Rong Rongeh	Vice, wickedness.
Wary. See Ear				
Ward				
Warden				
Guard				
Guardian				
Ware				
Aware				
Beware				
Wariness				
Wool	Wlan	עלל	Phull	To pluck off.
Woollen				
Woolly				
Vellus. See Pelt, &c.				
World, as in Whir, Whirl, Troll, Roll		רעל	(W)rol	To go round and round.
		תרעל	Trol	"Thou hast made the *round world* so fast that it cannot be moved."
		גרל	Grl	
Wise,				
Wit,				
See Evidence				
Well	Hwyl	כלל	Cwell Wohl, *German*	Perfect.
Wealth	Goludd	כלי	Culi	Property, such as furniture, armour, dress, utensils, &c.
		כלילת	Culiluth	Perfection.
Yellow	Glowy	גל	Gul	The moon, moon-colour.
Goel	Gal			
Gules				
Yea	Ie	יש	Tsh	It is, affirmative.
Yes		אש	Ash	Reality, truth.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Yoke	Chouc	עק	Yōk	To straiten, confine,
Choke	Iau			compress, oppress,
Qy. Cough, but see				repress, strangle.
Cough		יגה	Jugeh	To afflict, distress.
Jugular		יקא	Juka	To strum.
		יקע	Juko	To cause to obey, compel.
Year		ארה	Areh	To reckon up time.
Yore		*Arabic*		
Æra				
Yell	Uhel	ילל	Yell	To cry aloud.
		עלה	Ule	To lift up, as the voice.
Yield	Gwyllt	ילד	Yild	To procreate, bring
Yelh, a young sow,				forth, bear, pro-
Gloucestershire				duce, yield;
Qy. Child				brought forth.
Young	Jeuangc	ינק	Inq	Sucking, suckling.
Youth	Jeuven-	ינוק	Inuch	A youth.
Juventus, *Latin*	grid	ינקא	Inucha	
		ינקות	Jnquth	Youth.
Yet	Etto	עד	Ŏd	Yet, yet awhile.
			Yôd	
Yearn		חרן	Ern	Pregnant pains, &c.
				Qy. longing of
				pregnancy.
Yawn		יגע	Ygun	To grow weary.
Zone, a belt		זנה	Zŏne	To encircle.
ζωνή, Greek				
Zeal		צלה	Zele	To be warm.
Zealous			Jele	
Jealous				
Sweltry				
Sultry				
Zealot				
ζῆλος, Greek				
Zooks, an exclamation, (slang)		זעק	Zook	To cry out.
Zephyr		צפר	Tsepher	To breathe forth, to move quickly.

ADDITIONS AND CORRECTIONS.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Anise		אנש	Anish	Sickness. Qy. good for sickness.
Argil		ארץ	Arj	Earthy, clay.
Argillaceous			Ardj, or	
Argile, *French*			Arth	
Argilla, *Latin*				
ἄργιλλος, *Greek*				
Apricot				
Apricus, *Latin*				
Alchemy. See Chemistry				
Art		חרש	Hars	To contrive, devise; an artist.
Ars, *Latin*				
Artist		חרט	Hart	To work.
Artificer		חרת	Hart	To engrave.
Artificial			χαράττω,	
Artisan			*Greek*	
Anger		חנק	Hang	To choke, (qy. with anger).
Able	Abl	בעל	(A)bal	Power, force, mastery.
Habilis, *Latin*	Abledd			
Ability				
-ble, as in Possible, Capable, &c.				
Bacon	Baccwn	בג	Bag, or	Food.
			Bac	
			βάγος,	
			βέκκος,	
			Phryg.	
		בהק	Bach	Striped, shining.
		בכה	Baceh	Oozing out with fatness.
		בקע	Bacon	Cloven, as cloven-footed, or to rip up and tear, as the wild pig does.
Brocade	Brodio	רקם	Recam	Embroider, variegate.
Braid	Brodiwr		Recamer,	
Embraider			*French*	

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Beast . . . . . Bestia, *Latin* Bête, *French*	Best-fil	בש	Besh	Low, debased, degraded.
Bow . . . . . . Bay *βίος, Greek*	. . . .	בה	Beh	Hollow, rounded out.
Batter . . . . . Batter, *French*	. . . .	ברר	Bater	To separate, divide, beat up.
Babe . . . . . . Baby Babbaerd, *Dutch* Bambino, *Ital.* *βαμβαίνω, Greek* Babble add Balderdash	Baban	בהם	Behm	To speak inarticulately.
Bere . . . . . . Barley add Beer, made of bere or barley Barn	. . . .	בר	Bar	Corn, bright and cleaned, (Jerem. xxxiii. 28).
Barton, vernacular, a place for corn-stacks	. . . .	בר	Bar	A place for deposit of corn.
Bread . . . . . . Brose *βρῶμα, βρῶσις, Greek*	. . . .	ברות	Brut Brod, *German*	Food, (Ps. lxix. 22; Lam. iv. 10).
Bush	. . . .	בש	Besh, or Bush	Low, laid low, humble.
Bead . . . . . . Beadsman	. . . .	בד	Bed	Separate; beads are separate articles. A beadsman counts his beads [a].
Calm	. . . .	אלם	(C)alm Alma, *Latin*	Calm, silent, serene.
Cow	Moo Mû Buw	געה	Goeh *γοάω, Greek*	To bellow.
		גוי	Gui	To herd together.
Choice . . . . . Choose	. . . .	קש	Cheesh	To select.

[a] It may also derive from *German* Beten, 'to pray,' but quære this from בד, *Bed*, 'to separate for prayer.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Comfrey				
add				
Camphor	Comfordd			
Comfort				
Coomb	Cwm	חומה	Chumeh	A wall, or mound on each side[b].
Cumulate				
Comb of a cock		קם	Cum	Elevation, rising up.
Comb for the hair, from its similarity to the above				
Brew, Cwrw, p. 383		כרמל	Curmel	Sprouted ears of barley. (Malan.)
Cherry				
κόρος, κορέω, Greek				
Chemise				
καμίσια, Greek				
Camicia, *Italian*				
Cassia		קציעה	Cassieh	Cassia, scraped bark.
		קצע	Cassio	
Canon (law)		כונן	Canon	To regulate.
κανὼν, Greek				
Capricorn		קפן־קרן	Cap(r)n and Corn	To skip, and Horn.
Caper				
Cone		קן	Con	A hollow receptacle.
Coney	Cunigl	כניס	Conis	Multitude.
Coniger	Cwning	כנה and גר	Coneh and Ger	To congregate. See Rabbit.
Communion				
add				
Common . . .	Cymnun			
Catsup or Catchup		קצפ	Catsup	Fermentation, fermented pickle.
Cuckoo	Gwccw	קק	Cuck	Hollow, qy. hollow sound.
Gowk				
κοκκυξ, Greek				
Cuculus, *Latin*				
Cuculo, *Italian*				
Coucou, *French*				
Cud	Chwyd	קד	Cud	Cut up.
Chewed				
Quid				
Conger, as Congregate		עם־גר	Com-ger	Collecting in shoals.

[b] This is the expression used where the passage of the Red Sea is described. A wall of water was formed on each side, making what we call a coomb, or valley.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Crake				
add				
Craken or Kraken				
Care	Ghûr	גרה	Gureh	Excitement, interest.
	Cûr		Curo, *Latin*	
Corporate . . .	Gorph	גרפ	Gorph	Condensation, concretion, entirety, fullness.
Corpus, *Latin*	Corph			
Corporation				
Corporal				
Corpulence				
Corpse				
Crust	Crêst	חרוץ	Chruts	A hard piece of anything broken off.
Crusty				
In-crustation				
Crusta, *Latin*				
Crosta, *Italian*				
Croute, *French*				
Crop				
Reap				
Carpo, *Latin*				
Cupidity		חפע	Cupo	To covet, desire earnestly.
			Cupio, *Latin*	
Chafer		חפר	Chafer	To bore into the ground [c].
			Kafer, *German*	
Curt		כרת	Curt	To cut off, shorten.
Curtly				
Curtail				
Crescent		גרש	Cress	Increasing, as spoken of the moon.
Cresco, *Latin*				
Cub		חב	Chub	To hide, as cubs do.
Cushat (dove) . . .		כשת	Coshat	Harmless, gentle, innocent.
		also כש	Cush	To collects sticks or straws, as for its nest.
			Quæso, Quæstus, Quæro, *Latin*	
Cape	Cap	חוף	Cap	Sea coast overhanging the sea, a headland, promontory, prominent, head, chief.
Cap, *French*	Cappan		Huff	
Captain			Hough	
Cape of a coat				
Cap				
		חפ	Cap	Protection, shelter, overhanging.

[c] This is the peculiarity of the chafer or beetle tribe.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Calf	. . . .	חלב	Chalb	Milk, milk-fed.
Calb, *German*				
Culture	Cwlltwr	קולטרא	Cultera	A ploughshare.
Cultivate				
Coulter				
Cultrum, *Latin*				
Coutre, *French*				
Dull	Dwl			
add				
Dolt				
Dullard				
Diligent	. . . .	דלק	Dilech	To pursue eagerly, ardently; to burn after with desire; to love with ardor.
Delight				
Delectable				
Delicious				
Delicate				
Debility	. . . .	דאב	Dab, or Deb	Weak, faint.
Deacon	. . . .	כהן	Cohn	To officiate, an officiating priest.
κονέω, Greek, to minister				
Dill	. . . .	דל	Dil	Thin, slender, exhausting.
Die	Diwedd	דיה	Diah	Black. Qy. the blackness of darkness, of death.
add				
Death				
Debate	. . . .	דבר	Debir	To speak.
		דברה	Debart	To discourse, utter sentiments; a matter or business discussed.
			qy. Durbar, *Indian*	
Dungeon	. . . .	דן־יען	Dun-jaan	The judgment of affliction or oppression.
Dynasty	. . . .	דן	Dun	Power, strength.
δύναμις, Greek		אדן	Adun	
Donkey	. . . .	דנג	Dong	Soft, yielding, submissive.
Earth	Tir			
Terra, *Latin*	Trt			
Elevate	. . . .	עלה	Eleh	To mount up, fly.
Ala, Volo, *Latin*			or	
			Uleh	
			or	
			Voleh	
Eagle	. . . .	איט־נל	Ait-gul	Impetuosity of flight, round and round, rapacious; a ravenous bird.
αἐτὸς, Greek				
Aquila, *Lat., Ital.*				
Aigle, *French*				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Eel				
add				
ἐλελίζω, ἑλίσσω, to glide or roll along, to meander				
Evil, add		הבל	Ebil	Vain, useless, unprofitable.
Fatuous				
add				
Fat, *French*				
Father		פטר	Pater or Phater	An opening, source, origin.
πατήρ, *Greek*				
Pater, *Latin*				
Padre, *Italian Spanish*				
Père, *French*				
Vater, *German*				
Farce		פרשה	Farseh or Parseh	A tale; qy. divided into parts.
Parse				
Food				
add				
Feed				
Fodder				
Foul		אפל	Aphal	Bad, wicked, worthless.
Fall, morally bad			φαῦλος, *Greek*	
Fraternity . . .	Brawd	פרץ	Fratsh	Branching off.
Brother	Brawdiolaeth	פרס	Fras	Branches (of the family tree).
Brotherly				
Frater, *Latin*		פרז	Fraz	Partition, sharing, (sharers of the inheritance).
Bruder, *German*				
Frate, Fratello, *Italian*				
Frère, *French*				
Fell				
add				
Vellum				
Fawn	Fuan	כפן	Cefaun	The skipper, bounder, jumper.
Fashion		עשה	(F)asheh	To do, perform, act, contrive, fashion, make.
Facile			Facio, *Latin*	
Easy				
Falcon		וילק	(F)ylk	A falcon. (Drusius on Levit. xi. 13.)
Pelican				
πελέκυς, *Greek*		פלך	Falc	To pluck to pieces; from its habit, and shape of the bill.
			Pelic	
			Pluck	

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Fillet	. . . .	פתיל	Fitil by transposition	Twisted, entwined.
Greed	(G)rhawth	חרד	Chreed	To flutter, palpitate, qy. with desire.
Greedy		חרה	Chree	Ardor.
Gander	. . . .	ענד	Wand	To wind round and round; to wend its way, to wander.
Wander (*G* and *W* interchangeable)				
Wend				
Wind				
Gay				
add				
Jay, a bird, from its liveliness, or brightness of colour				
Groats	. . . .	גריס	Gris	Grits, corn ground or cleaned, or partially so, (Levit. ii. 14—16).
Grits		גרש	Grish	
Grind				
		גרה	Greh	To cut to pieces.
Grace	Grâs			
χάρις, Greek	Rhad			
Gull, a bird . . .	Gwylan	גל	Gul	Round, flying round and round, wheeling.
Gyration	. . . .	גהר	Geer	To bend, stoop, incline.
γυρός, Greek				
Gear				
Garment	. . . .	חגר	H-gar	To enclose.
Gloom, q.v.	. . . .	גלם	Glum	Wrapped up, thick, overpowered.
Glum				
Clum				
Clumsy, dense, dull, thick				
Glomerate, &c.				
Hermit	Ermyd	ערם	Erm *ἔρημος, Greek*	Desolate, alone, solitary.
Harvest	. . . .	ארץ	Arths	The earth, qy. its properties and produce.
Arvum, *Latin*				
Horse	. . . .	עץ	Ots	Strength, bony.
Oss, *Vulg.*		חרץ	Hortz	Strength, formidable, terrible.
Ross, *German*		ערץ	Ortz *ἀράσσω, Greek*	

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Hemp	. . . .	אנפ	Anf Hanf, *German* Cannabis, *Latin* κάνναβις, *Greek*	Smelling, stinking.
Harm . . . . . *χάρμη, Greek*				
Hawk	Gwalch	איה	Haich [d]	A hawk or kite, (Levit. xi. 14).
Hoe	Ogi Og Oged	עק	Och	To use force, to cut off by force.
Occo, *Latin*				
Husk, outside shell .	. . . .	עזק	Osk	To encircle, surround. See Cork.
Hide, a skin . .	. . . .	כחד	Chid	To cover over; outside covering. See Skin.
Hoopoe	. . . .	חופא	Chupa	A bird so called. (Deut. xiv., Levit. xi.), from its having a חוף or covering on its head, crested.
Upupa, *Latin* *ἔπωψ, Greek* Huppé, *French*				
Imitate	. . . .	עם	Am Im (S)im	Like, similar.
Imitare, *Latin*				
In-quis-itive . .	. . . .	קש	Quish	To seek into, to select by enquiry or choice.
Quæso				
In-quiry				
Quæro				
Index	. . . .	יד	I(n)d Hand *German*	The hand; pointing with the hand.
Indicate				
Indication				
Indicative				
Hand				
Ink	. . . .	ינק	Ink	Juice, dye, to suck up.
Inchiostro, *Ital.*				
		ינח	Inch	Squeezed out juice of berries.
Judge . . .	. . . .	יעד	Jod	To appoint, to judge.
Judgment		יעץ	Joz	To advise, give counsel, consult.
Judicature				
Justice				

[d] Still so pronounced in Gloucestershire.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Jabber		יבב	Jabb	To yell, cry aloud.
Hubbub		יבבא	Jabba	To make a confused noise.
Jam		יום	Jum	Confusion, mixture.
add			Hum	
Jumble				
Hum				
Knife				
add				
ξίφος, Greek				
Kiver		כיור	Kiver	A tub.
Gloucestershire for a tub				
Lion				
add				
Λῖς, Greek				
Library	Lyfr	לב	Lib	To fold round, encircle; a roll or volume.
Librarian			Lob	
Liber, *Latin*			Lap	
Lib, to *βιβ*				
βίβλος[e]				
Liberty				
Liberare, to disengage, make free				
Liberal				
Letch		לטש	Letsh	To sharpen, gloat.
Letchery				
Light				
add				
Lightning				
Left		לפת	Left	Declension, falling off.
-lect, as in Col-lect, &c.		לקט	Lect	To gather up.
Ligature				
March, a boundary, because marked out or noted		מרח	March	A mark or note.
To March		מרץ	Martsh	To drive forward, impel, press forward, compel.
Mickle	Michel	(מ)עגל	(M)uchel	Vast, large, huge, round.
Muckle				

[e] *Liber* and *βίβλος* both mean the bark of a tree upon which books were made. *Liber*, 'the bark when disengaged and free,' is *Liber*, 'free,' whence Liberty, *Liberare*, 'to disengage, make free.' *Liber* also means the god Bacchus, the god of all that was free and loose;—Liberal, Liberality, 'freedom of heart and hand.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Market	. . . .	מרג	Marg, *Chaldee*	
add				
Mart				
Mutton	Mwttwn	מת	Mut	Death.
		מות	Mut	Appointed to be slain. See also under Cattle, i.e. Kill-able.
Madid				
add				
Humid				
Mutable	. . . .	מט	Mut	Falling away, changeable.
Mummery	. . . .	מום	Mum	Ridiculous, spotty.
Mimickry			*μῶμος, Greek*	
Might	. . . .	. . . .	Mahat, *Sanscrit*	
Macht, *German*				
Minim, a note in music				
Qy. from Minimus, *Latin*, or . . .	. . . .	מנים	Minim	The strings of a musical instrument, from מנה, *Mineh*, to arrange.
Melody	. . . .	מלל and עדד	Mell and Odd	Articulate sound. To preserve: i.e. preservation of articulate sound.
μελῳδέω, Greek				
Metre				
add				
Metrical				
Moderate	. . . .	מדד	Medd	Measured.
Moderation				
Modest				
Mode				
Mood				
Mother	. . . .	מטט[f]		
Matter				
Material				
Madre, *Ital.*				
Mater, *Latin*				
ματήρ, Greek				
Mutter, *German*				

[f] See Parkhurst, *Heb. Lex.*, p. 373. There seems a train of thought between Matter, Mud, and Mother, in the minds of the ancients; the מות, *Mut*, of the Phœnicians, as Sanchoniathon says, being 'Mud,' and there is an analogy between the matter of which our race is formed, and Adam, אדם, 'of the earth, earthy.'

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Minute				
add				
Mint, small herb				
μινύθα, Greek				
Moke				
add				
Moyla, synonymous for Labour				
Melt	. . . .	מלץ	Melts	Soft, mild, made soft.
Mould				
μέλδω, Greek				
Manse				
Maneo				
add				
Manent				
Per-manent				
Monastery				
Monastic				
μόνος				
μοῦνος				
Moun-tain	Menydd			
Muzzle	. . . .	מחסום	Mesum	A muzzle.
Myrrh				
add				
Amarus, *Latin*				
Amère, *French*				
Morose				
Mercy[g]. See Misery				
Mucilage	. . . .	מצה	Mutseh	To squeeze out, wring out, matter wrung out.
			μύσσω, μύζω, Greek	
			Moucher, *French*	
Moor, a black man; exposed to solar influence, sunburnt	. . . .	מאור	Maur, *μαίρω, Greek*	Light, sunshine, daylight.
Mauritania				
Maze, a labyrinth .	. . . .	מש	Mash	Hidden, mysterious.
Amaze				
Nice	. . . .	נשא	Nisha	To take into the mouth, a gift, a present.
Nasty	. . . .	נחשת	Nast[h]	Poisonous, filth.

[g] Mercy and Misery seem to have a common etymon, as Piety and Pity.

[h] So called still in Gloucestershire.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Naphtha Sniff		אנפ	Anaph	Stinking, smelling.
Nebulous		נבל	Nebel	Falling, flowing.
Nard Spikenard		נרד	Nard *Νάρδος, Greek*	An aromatic shrub.
Nesh, or Naish, Gloucestershire		נשה	Nesheh	Relaxed.
Nose Naze Nore	Enys, as in Eniskillen, &c. Inch, as in Bally-na-hinch, &c. Innis Ince Ings Winch Naze, as in Nesbit, Naseby, &c. Nar, as in Narbeth, &c.	נשא	Nasha Nesha *νῆσος, Greek* Naso, *Latin*	A nose of land, or Nore; an elevated island, peninsula, or promontory; elevated above the water.
Onerous Onerate		ענה	Oneh	To oppress.
Obese		עבה	Obeh	Thick, gross, fat, dense.
Of *ἀπὸ, Greek*	Ap Map Mab Mac	אב מאב	Ab Ob Ov Mab Moab	From; a parent, or son of a father. Son of a father.
Onion		ענין	Onin Inion	Affecting strongly.
Out		עות	Out	Inclining out, deviation from right way.
Oats		עז	Ots	Strength, strength-giving.
		עץ	Otz	Branching, fruitful.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Ostrich *στρουθος, Greek* Struthio, *Latin* Struzzo, *Italian* Autruche, *French*		זרת	Strut	Strutting, stretching out the feet, peculiarity of walk of the ostrich.
Party-coloured add Pard Leo-pard				
Peach Persica, *Latin*		פרס	Pers	Persian fruit. In Latin, Malus, Persicus.
Phial. See Vial				
Patent Pateo, *Latin* Patents		פתח פת	Pateh Pat	To lie open.
Place Plaice, fish Flat Plate Plat, *French* Platter Platitude Platina, flattened Plain, level Plan Plane, a levelling tool Plane, a tree Platanus, *Latin*		פלס	Plas Planus, *Latin* *πλατύς, Greek* Piano, Piatto, *Italian*	Level, flat, broad, laid flat.
Push		פשט	Pusht	To push or burst in with violence.
Quest, as in Inquest (see Guess), Re-quest, &c. Quire In-quire, &c.		קש	Quesh	To seek for, to enquire into.
Rose		רעז	Rotz	Flowering, flourishing.
Rake add Rascal Ragamuffin				
Rice		רצה	Riseh	Producing satisfaction, enjoyment.
		ערס	Aris	Kneadable.
Reach Rake		רק	Rak	To draw forth, stretch forth.
Recare, *Italian* *ὀρέγω, Greek* Por-rigo, *Latin*		רקע	Rakö	To reach out, expand.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Red				
add				
Ruddy				
Ruddle				
Rule		רגל	Regel	A foot, a foot rule, foot to foot; regulars, foot-soldiers; regulated, drilled on foot.
Regula, *Latin*				
Regulate				
Regular				
Regularity				
Reign	B-Rennhin			
Rue		רוה	Rue	Wasting, leanness, producing leanness.
Root		רדה	Radeh	To descend, as a root into the ground.
Radix, *Latin*				
Radish				
Radical				
Rabble				
add				
Rebel				
Rebellion				
Rapine, &c. . . .				
add				
Rabid				
Rail, &c.		רגל	Ragel	To slander, to lash with the tongue.
Rail, a bird, from its scolding cry				
Railler, *French*				
Robber		רפח	Ripheh	To appal.
Rifler		רפים	Rephim	The appallers, ravagers, robbers, translated in Scripture giants.
Rummage . . .				
add				
Scrimmage				
Skirmish				
Shrub		זרב	Sherb	Warm, warming liquor.
Sherbet			Shrub	
Snake		זנח	Snach	To coil up.
Satyr, a large ape		סתר	Satir	The killer, destroyer, scatterer; the ape throws down the fruit from the trees.
Shatter				
Scatter				
Swallow		עלע	(S)wallow	To swallow down.
Swallow, a bird which flies with its mouth open to catch its prey				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Sylvan[1]		שלה	Seleh	To beat down, destroy, tear to pieces, spoil, &c.
Selvage		זל	Sel or Syl	
Savage				
Slay				
Slaughter				
συλάω, to spoil				
ξύλον, wood				
ξύω, to saw, cut down				
ξυήλη, a chopping instrument				
Spear				
add				
Sharp				
Sound		שוע	Suon	To sound, cry out.
			Suonare, *Italian*	
			Sono, *Latin*	
Spank		ספק	Spa(n)ck	To smite, slap.
Sweal or Swele, old English		צלח	Sweleh	To grow warm, hot, to bake.
Sweltry				
Sultry				
Slug		שלח	Sluch	Slow, lazy, easy, careless, negligent.
Slow				
Slouch				
Slack				
Sloth				
Servant		שרות	Servit	To attend, to wait upon.
Servio, Servens, *Latin*				
Six		שש	Shish	Six, sixth, (Gen. vii. 6, Numb. viii. 26).
Sixth		ששת	Shisht	
ἕξ, *Greek*		ששי	Shishti	
Swift		שש	Shish	Lively, quick, rapid.
Switch				
Swish				
Skip		קפן	(S)kipen	To skip, leap, bound, jump.
Spar		צפר	Tspar	Sparkling, bright.
Felspar		שפר	Spar	Beautiful in appearance.
Sparkle				

[1] Some etymologists derive this from *ὕλη*, and this from עלה, *Yleh*, 'lofty.' I cannot, however, help thinking that as wood and timber in the Greek, Latin, and especially the Hebrew, generally, if not always, means cuttable material, we must seek for the etymon of Sylva in some word also meaning cutting, sawing, or felling.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Snail		שני	Snai	Shiny, glossy.
Scalp		חלפ	(S)chalp	Changing. The hairy scalp, (Judges xvi. 13—19).
Stone		שת	Steh	Stable, firm, solid, fixed, durable.
Stable			Sto, Stare, Stabilis, *Latin*	
Schist		שסע	Schisoe	Split off, cleft.
Schism			σχίζω,	
Schismatic			σχίσμα,	
Scissors			*Greek*	
Saw		גזע	Gzoe	To saw.
Sow			ξύω, *Greek*, to cut, carve	
Spike				
Spit				
See Spear, &c.				
Sneeze		עטש זרר	Atish Tschrr	To sneeze. The sound of sneezing.
			qy. Tussis, *Latin*	
Slot		שלות	Slot	Slot.
Sure		זכר	Sicher	To remember, make sure.
			Sicher, *German*	
Stranger		זר	Str	Strange, foreign.
Strange				
Estrange				
Etrange, *French*				
Extraneus, *Latin*				
Strano, *Italian*				
Straniero				
Talc		תלע	Taloe	To split, splittable.
		תלג	Talg	Snow-white.
		תלח	Talch	To suspend. Talc was sometimes suspended, as glass.
Tiger		תו־גור	Ty-gŭr	A marked beast or whelp.
A Tear		תער	Tor	A rent, fissure.
A Tear, from the eye		טהר	Tear	Clear, pure.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Timber	. . . .	תמר	Timer Tamar τέμενος, τέμνω, *Greek*	As a palm-tree, or tree in general; the bowl of a tree.
		זמר	Zimer Zimmer, *German* Timmer, *Dutch, Swedish*	To cut up or down.
To Tire	. . . .	טרח	Tirech	To fatigue.
Tear, wear and tear			τείρω, *Greek*	
Trophy	. . . .	טרף	Troph	Carried off.
τροπαῖον, *Greek*				
Thorp	. . . .	דור	Dor	Dwelling, habitation.
Dorf, id. *German*		דואר	Duar	A village.
Tattle	. . . .	טלטל	Taltel	To utter forth with repetition.
Turbot	. . . .	תר־בעה	Tur-boe	Round and swelling.
Turbo, *Latin*				
Toggery	. . . .	טח	Toch or Togh	To overlay, cover over.
Toga, *Latin*				
Urchin	Erch,	חרה	Erech	To swell out.
Erchin, a hedgehog	rough	חריצין	Erizin	To set up its back, as the hedgehog; to raise its bristles.
Erect			Munster in Levit. xi. 29.	
Erection			Erigo, Ericius, *Latin*	
			ἐρεῖκος, ἐχῖνος, ἔρκος, a hedge of thorns	
Urn	. . . .	ארן	Arn, or Urn	A vessel of capacity.
Uberty	. . . .	עבור	Ubur	Produce of land, &c. (Josh. v. 11, 12); power of production.
Puberty				
Uberitas, *Latin*				
Verse, as in reverse, con-verse, in-verse	. . . .	ערה	Vereh	To turn upside down, changeable.
Verto, *Latin*				
Verser, *French*				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Vest		עטה	Veter	To put on, wrap up.
Vesture				
Invest				
Investure				
Vêter,				
Vêtement, *French*				
Vulgar		עלג	Vulg	To speak imperfectly and improperly.
Vulgus, *Latin*				
Vulgate				
Di-vulge				
Veal		עגל	Vegl	A calf.
Vitulus, *Latin*			Ogle	
ἰταλὸς, *Greek*				
Villa		עול	Vil	The yoke of slavery, oppression.
Village			Vul	
Villain				
Villa,				
Villanus, *Latin*				
Villenage				
Vomit		עמס	Vomis	To bring up.
Vade, as In-vade, &c.		עדה	Vadeh	To pass over or upon.
			Odeh	
Vado, *Latin*			ὁδός, *Greek*	
Vizier		עזר	Viser	To help, assist, oversee.
Vizor				
Video, *Latin*				
Viser, *French*				
Vanquish		עכס	Vincs	To confine, fetter.
Vincible				
Vinco, *Latin*				
Vinceo				
Virility		עז	Os	Strength.
			Vis	
			Vis, Viris, *Latin*	
Vulse, as Con-vulse,		עלץ	Vultz	Quickly moved, excited.
Con-vulsions		עלס	Vuls	
Vibrate		עפ	Vip	To vibrate.
Wafer		עפר	Vaper	Reduced to nothing or to powder, very thin dust.
Vapor	Vafer		Vafer	
Wasp		שפ	Sph	Stinging, pungent.
Vespa, *Latin*			σφήξ, *Greek*	
Guespe, *French*				
Whiff		עיף	Whiff	Flying away.
Waft		עפל	Whiffl	To be elevated, carried away.
Whiffle				

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Wit		ידע	(W)ido	To know, to perceive; keen perception.
Wabble		גל	Gol	To go round.
Volubilis, *Latin*			Vol	
Voluble				
Volvible				
Wreck		רק	Reck	To exhaust, exhausted.
Wretch				
Wretched				
Weeds, mourning attire.		עדה	Weedeh Odeh	To put on as a garment.
Whip		עפת	Whipt	Entwined rope.
Whipt				
Ϝάπτω, *Greek*				
Waggle		עגל	Whegel	To go round.
Vagare, *Italian and Latin*				
Ogle				
Wheel				
Ugly		id.	. . . .	Large, vast, coarse, plain.
Wit		עט	Wit	A bird.
Pee-wit		perhaps פה־עט	Pe-wit	A mouth-bird, from its cry or from the sound.
Wade		עדה	Wedeh	To pass over.
Vado,		*Chaldee*	Odeh	
Vadum, *Latin*			ὁδός, *Greek*	
Wedding		עדה	Vedeh	To bear witness, to
Vadimonium,			Wedeh	pledge, covenant.
Vas, Vadis, *Latin*		עדת	Oadth	A testimony, oath.
Oath			Vodth	
Wool		עול	Oul	Soft.
Woolly			οὖλος, *Greek*	
Worm		רמה	(W)rmeh	A worm, (Exod. xvi. 24; Job vii. 5, &c.)
Vermis, *Latin*				
Wurm, *German*				
		ערם	Verm	Draggling along, naked, poor.
Way		בא	Ba, Wa	To go.
Voie, *French*			βαίνω,	
Via, *Latin*			βάζω,	
Weg, *German*			*Greek*	
Wolf		עלפ	Wolf	To conceal, to hide
			Vulpes, *Latin*	itself, en-velop.
		עיל	Wol	To steal upon.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
With Withy		חט	Chwith	To fasten, tie up, unite, join.
Waste Used Use Guastare, *Italian* Vastare, *Latin* Gâter, Degât, *French*		עש	Ush Vash	Used up, worn out, spoiled.
Water Gather Odor Wet	Dur Dwr	עדר	Wader or Odor ὕδωρ, ὕδατος, *Greek*	Reaching to a distance; extensive, vast; herding, gathering. "The gathering together of waters called He seas."
Wharf Werfen, *German* Warp		גרף	Garf *G* for *W*	To lay hold of, wrap round.
Yet		עד	Yed ἔτι, *Greek*	Yet, still.
Zebra		צבע	Zeb(r)oe	Striped. The hyæna and spotted snake in Arabia both derive their names, צבעים, *Zeboim*, from this etymon.

Brit, Gloucestershire Burst		פרץ	Brits (*P* for *B*)	To burst out.
Brim, Gloucestershire, to copulate		ברם	Brim	To entwine, couple together, copulate.
Calm		אלם	(C)alm Almus, *Latin*	Calm, quiet, dignified.
Cremation Cremo, *Latin*		חרה	Chre	To burn.
Genius In-gen-uity En-gine En-gin-eer Cun-ning Ken-nen, *German* Gen-ie, *French* Genio, *Italian*		כנן	Cennen	To adapt, establish, set in order, prepare.

English.	Celtic.	Hebrew, Chaldee, or Syriac.	Approximate or Phonetic Pronunciation.	Meaning.
Praise	. . . .	פרץ	Pretz	To burst forth; a bursting forth, as of the voice [k].
p. 408, Gaze, add .	. . . .	חזה	Chazeh	To gaze.
p. 476, for *Yelh* read *Yelt*				

This Glossary, having commenced at the time of going to press with about 2,000 instances, has swollen in its progress to more than double the number: the compiler is convinced that many more might be added. Some friends who have seen it as it advanced have suggested whether a few striking cases of analogy between the English and the Hebrew might not have sufficed; the compiler thinks not, because these might have been the result either of accident or of recent introduction. His object is to shew that the whole foundation of the English language as we now use it, is Hebrew or Chaldee; and when he uses the word Chaldee, he uses it in the sense in which it is applied by Vitringa [l], who says: "*Of all languages the Chaldee differs the least from the Hebrew, so that it is rather to be esteemed a dialect or varied pronunciation than a different language.*"

Phonetically, the peoples called Galatæ, Keltæ, and Chaldee, have a similar name: is not the root of the language the same which will produce nearly 5,000 words "idem sonantia idem significantia," in sound and sense the same?

[k] *Laus* and *Laudo* in Latin, and Laud and Loud in English, seem to have a common idea of lifting the voice in praise.

[l] *Observat. Sac.*, lib. i. c. 5, sec. 5, 4th edit.

It has been the fashion of late years to give an Indo-European and Shemitic origin to our language; but are not the Shemitic and Japhetic languages—from the latter of which I contend that we derive, both from all the evidence of ancient writers as well as the probabilities of the case[m]—originally one and the same? Surely the two brothers spoke the same language, and that doubtless was the Chaldee-Hebrew, or something entirely cognate.

It would be extremely interesting if the favorers of the Indo-European or Sanscrit view would give us a similar glossary; we might then trace our cousinship more readily, and see the whys and the wherefores of those deviations which were produced at Babel. As yet the compiler of this Glossary has never seen the test applied. In Latham's edition of "Prichard's Eastern Origin of Celtic[n] Languages," a most interesting and useful work, the Chaldee is altogether overlooked, whilst most etymologists have been content to stop short with the Anglo-Saxon or Celto-British. Whether it may not be carried beyond that point, the readers of this work must decide for themselves.

[m] See p. 24, &c.

[n] The author must always protest against the use of the C, at least the soft C in this word; it has done much to throw difficulties in the way of our tracing our Chaldee descent. If people will use the C, let it be Ch, as Cheltæ.

APPENDIX VII.

CELTIC-BRITISH WORDS TRACEABLE IN THE PRESENT LANGUAGE OF THIS ISLAND.

"The English language literally hath nothing whatever from the Welch."—(*Dr. Samuel Johnson.*)

Whether the above statement be correct, may be seen by the following glossary.

Able	Abl.
Ability	Abledd.
Abode	Bod.
Absence	Absen.
Abstruse	Astrus, perplexing.
Accent	Accen.
Addle	Hadl.
Addled	Addod.
	Addowd, an egg left in the nest.
Affection	Affaith.
Affluence	Hafflug.
Age	Oes, Oed.
	Adeg.
Ah	Ach.
Air	Awyr.
Alarum	Larwm.
All	Oll.
Allegory	Aralleg.
Alienate	Aliun.
Alien	
Altitude	Alltog.
Alter	Arallu.
Alum	Alym.
Ambassador	Ambactus, *Gaulish* [a].
Ambiguous	Amnheus.
Ambitious	Ymbilger.
Amend	Emendio.
Ample	Amlhau, Aml.
Animal	Anivel, Anifail.
Anchorite	Ancr.
Angel	Engyl, Angel.
Anger, to	Angerddu.
Angle	Ongl.
Anoint	Enneinio.
Annoy	Annog, Eniwo.
Annular	Ennyl.
Another	Unarall.
Abbot	Abad.
Abbey	Abadty.
Adorn	Addurn.
Ape	Eppa.
Apostle	Ebgstyl.
Aurora	Gwar.
Apple	Afal.
Apprentice	Prentis.
Appraiser	Prisiwr.
Appraise	
Appreciate	
Prize	
Price	
Arrest	Rhystr.
Arras	Arras.
Argent	Ariant.
Ark	Arch.
Arm	Arm, *Celtic.*
Article	Erthygl.
Astute	Astud.
Ass	Asyn.
August	Awst.
At	At.
Attorney	Twrnai.
Authority	Awdurdod.
	Awduriaeth.
Avail	Hivil.
Avidity	Awydd.

[a] Dr. Johnson.

Axle	Asgelh, a wing.
Away	Hwyhwy.
Awry	Arwyr.
Wry	Gwyr.
Azure	Asur.
Author	Awdwyr.
Babe	Baban.
To Barrow	Bwrw.
Bacon	Baccwn.
Bait	Bwyd, Bwytha.
Ball	Pellen, Bâl.
Barge, of a house	Bargod.
Bargain	Bargen.
Barrel	Baril.
Base	Bâs.
Badger	Byrrhwch.
Brock	Broc, Broch.
Barm	Burm.
Baron	Breyron.
Bard	Bardd.
Banner	Banniar.
Balderdash	Balordd
Barrow	Berfa.
Basket	Basgawd.
	Bascoed.
	Basged.
	Fasged.
Bastard	Bastardd.
Bawd	Bawdd.
Bear	Beirim.
Beast	Best-fil.
Bear, a	Beithu.
Bean	Ffaen.
Beak	Beg, Peg.
Been	Baen, Baent.
Beat	Baeddu.
Bed	Bedd.
Bellow	Bugloddi.
Belly	Boly, Bola, Bol.
Beril	Beril.
Better	Gwellhau.
Benediction	Bendith.
Bewray	Bawai.
Bias	Bihay, Crosswise, *Celtic.*
Bishop	Esgob.
Bill(hook)	Bwyell.
Bicker	Bicre.
Bill (beak)	Byl.
Boar	Baedd.
Blood	Bloed, *Celt.*
Board	Bord.
	Bwrdd.
Boast	Bôst, Bostio.
Body	Bodhaic, *Gael.*
Bold	Baidd.
Bolt	Bollt.
Boot	Bottasen.
Booted	Bottasog, Botes.
Both	Bob, Beit.
Booth	Bwth.
Bottle	Potel
Pottle	
Bothy	Beudy.
Bonny	Bonedd.
Bonnet	Boined.
Bogy	Bw.
Box, tree	Box.
Border	Bwrdd.
Bounty	Bonhedig.
Bound	Buan.
Bounding, active	
Beer	Bir.
Beauty	Berthedd.
Break, Bruise	Briwo, Breichio.
Breakfast	Boreswydd.
Breeches	Brechan.
Brew	Berew.
Brewed	Brwd.
Bride	Priodi, to marry.
Bridegroom	Gwr-Priodi.
Broad	Brayd, (B)rhwth.
Brother	Brawd.
Brotherly	Brawdiolaeth.
Brunt	Brwnt.
Broider	Brodio.
Braid	Brodiwr.
Embroidery	
Blin, tired	Blin.
Blue	Lliw.
Livid	
Bliss	Blys, desirable.
Blow, blossom	Bloden, Blodewyn.
Brew	Bwrw, to cook, to pour out.
Brimstone	Brwmstan.
Brisket	Bryced.
Bruit, noise	Bri, Brut.
Broil	Briwlio.
Brunt	Brwyn.
Blow, punishment	
Bruise	Briwo, to wound.

Burnish	Bernais.
Varnish	
Brass	Brês, Prês.
Brawn	Bron.
Brawl	Brawdle, Bragal, to bring to judgment.
Brock, a badger	Brok.
Brogue, shoe	Brog.
Bruise	Briw.
Bug	Bwg, Bo.
Bugbear	
Bogy	
Bump, to fall	Cwymp.
Buck	Bwch.
Buckle	Bycclu, Bwccl.
Buckler	Bwccled.
Budget	Bwlgan.
Buffalo	Buail.
Bull	Bwla.
	Bual.
Bushel	Bwsiel.
Buss, to kiss	Bus, the lip.
Button	Bottwn.
Billow	Bileadh.
Bubble	Bulge, Bwlch.
Bulge	
Brae, a hill	Bre.
Broad	Brayd, *Celt.*
Byre, cow-shed	Buarth.
Cable	Cabl.
Cabin	Caban.
Cack	Cach.
Caddy, a chest	Caedd.
	Cuddio.
Cairn	Carn.
Cale, or Kale	Cawl.
Cake	Caccen.
Call	Galweh.
Camlet	Camlad.
Cammock, a weed called Rest-harrow	Chimiwth, delay.
Camp	Camp, Gamp.
Camous	Camm, crooked.
Cancer	Canor.
Canal	Canal.
Candle	Canwyll, a torch.
Canister	Gwinlestr.
Cap, Cape, Cope	Cap, Cappan.
Car, Char	Cwr, Carr.
Chariot	Car-rhod.
Carriage	
Cure	Curo.
Care	Cûr.
Caress	Cares.
Carriage	Carriad.
Cart	Cert, Cart.
Carter	Cartwr.
Castle	Castel.
Cat	Cath.
Catchpole, a constable	Ceispwl.
Cawl	Cawell.
Cause, Case, Judicial	Ghaws.
Cavalry	Ceffyl, a horse.
Cave	O-gof.
Cell	Cell.
Cellar	Seler.
Cent, hundred	Chant, Cant.
Cere	Cwyr, wax.
Cerecloth, &c.	
Cerate	
Certain	Cerdd.
Cement	Simmant.
Chain	Cadwyn, Cadno.
Chair	Cadair.
Chamber	Siambr.
Chalk	Calch.
Chancel	Canghell.
Chant	Cân, Cant.
Chapel	Cappel.
Chapter	Cabidwl.
Capitular	
Charity	Cariad, Caredig, Cardawd.
Cheese	Caws.
Cherry	Sirian, Keirwys.
Chest	Cist.
Chevalier	Ceffylwr.
Chewed	Chwyd.
Cud	
Quid	
Chief	Uchaf.
	Eithaf.
Chimney	Shimnae.
Chin	Gên.
Chronicle	Cronicl.
Curle	Carl.
Churl	
Chuff	Kwf.
Circle	Cylch.
Clack	Clecc.

Claim	Cleimio.
Clan	Clann, a family.
Clamp	Clamp.
Clump	
Clap	Clapa.
Clay	Clai.
Clean	Glân.
Clean, to	Glânhau.
Cleanly	Glendid.
Clear	Claer.
Glare	Glair.
Clergy	Cler.
Clever	Celfydd.
Clock	Cloce, Clôch, Clochig.
Clôg	Clôg, a heavy stone.
Cloister	Clâs, Clôs.
Cloth	Clyd.
Close	Clo.
Cloves	Clows.
Club	Clwppa.
Cluck, as a hen	Cloccian.
Clyster	Chwistrell.
Coal	Gehel, Glo.
Coat	Côt.
Cod, a bag	Cwd, Côd.
Coney	Cunigl.
Codling	Coedlwyn.
Cog, or Cockboat	Cwch.
Common	Cymmun.
Communicate	Cymmuno.
Commoner	Cymmyngwr.
Cowre, Coward	Cwrrian.
Cow	Moo, Mû.
Compel	Cymmell.
Consult	Cyssul.
Coach	Cwch.
Coarse, obscene	Croesan.
Gross	
Coat	Cwtta.
Comfort	Comfordd.
Compass	Cwmpas
Compass, to	Cwmpasu
Conceal	Cêl, Cil, Encil.
Concede	Canhiadu.
Coney	Cwning.
Consent	Cysswyn.
Convent	Cwfaint.
Cook	Coc, Ceginwr.
Cool, to	Ceulo.
Cool	Ceulad.
Coop	Cwb.
Copper	Copr.
Copulate	Cofleidio.
Coracle	Kurugl.
Coral	Cwral.
Cord	Cord, Cort, Cordyn.
Corn	Carn.
Corner	Congl, Cornel.
Corporate	Corph.
Corpse	
Cost	Côst.
Costly	Costfawr.
Costrel, a bottle or jar	Costrel
Cot	Cwtt
Cottage	
Cotton	Ceden, Cottwm.
Coulter	Cwlltr.
Coach	Cwch
Couch	
Counsel	Cwnsli.
Council	
Counsellor	Cwnslwr.
Couple	Cwpl.
Couples	Cwplws.
Cousin	Cefndwr.
Kinsman	Cyfnither.
Course	Cwrs.
Covetous	Cybydd, Cybyddud.
Covenant	Coven.
Cosy	Cwsg, at ease.
Cow	Buw C
Cowl	Cwl, Cwlen.
Cowre	Cwrrian.
Cradle	Crûd, Gradell, Kryd.
Crafft	Crefft.
Craftsman	Crefftwr.
Crafty	Craff.
Cragg	Craig, Carreg.
Create	Cren.
Creature	Creadur.
Creator	Creawdwr.
Creed	Cred.
Creditor, Accreditor	Acchrettawr.
Credulous	Crefyddol.
Crimp	Crimp.
Crib	Crib, a comb.
Cringing	Crynedig, trembling.

Crock	Crochan, Crochenin.
Crook	Crwcc.
Crooked	Crwcca.
Crop, of a bird	Croppa.
Crowd	(C)rhawd.
Cross	Croes, Crog, Crwys.
Crust	Crêst.
Cruel, Cruelty	Creulon, Creulonedd.
Cryer	Criwr, Creirio, Creirwy.
Crystal	Crisiol, Grisial.
Cuddle	Codlach, to sleep, nestle.
Cuirass	Curas.
Crown	Cwrwn.
Cuckold	Cwccwalt.
Cucumber	Cucumer.
Culpable	Cwl.
Culm, small coal	Cwlm.
Cumbent	Cwmpo.
Recumbent	
Cumber	Cymer.
Cumulus, a cloud	Cwmmwl.
Cunning	Cynnan.
Cup	Cwppan, Cup.
Currier	Cwriwr.
Curricle	Cwrwgl.
Coracle	
Curvature	Cwrrwm
Custard	Cwstart
Cripple	Crupl.
Cuzen, to cheat	Cuz, *Armorican British*, to hide over, keep secret, conceal.
Dagger	Dagr.
Dad, father	Tad.
Dais, a raised place	Dâs.
Dally	Daliad, holding back.
Damn	Damno.
Dance	Dawns.
Dare	Hy-der. Dewrder.
Dart	Dart.
Daub	Dwb, mortar.
Day	Dydd, Diau.
Dawdle	Dadl, the law's delay, hanging about court. Dadleu.
Dear	Achar.
Death	Diwedd.
Declare	(D)egluro.
Defect	Diffyg.
Defect	Defygio.
Defend	Diffryd. Diffyn.
Defender	Diffynwr.
Defence	Diffyniad.
Deity	Duwdod.
Dally	Deilliaw.
Delay	
Delineate	Dylyniad.
Denizen	Dinasdynn.
Denote	Dinod.
Dent	Dant, Danedd, a tooth.
Indent	
Indenture	Deintur.
Dentist	Ddanneddwr.
Desert	Diserth.
Denude	Dynoethi.
Descend	Disgyn.
Destroy	Distrywio.
Detection	Datguddiad.
Deuce, two	Dhau
Deuce	Duwies, a female spirit.
Devil	Diawl.
Devote	Dichewyd.
Dim	Dy, Edwy, to decay, wither, fade.
Die	Dien.
Difficult	Diffyg.
Dirty	Drewedig.
Dirty, obscene	Drythyll.
Dial	Dyall, to denote.
Dig	Aredig.
Dialect	Dialechdid.
Diamond	Diemwnt.
Dice	Dis.
Dire, criminal	Dyras, Diras.
Disciple	Disgybl.
Dish	Dysgl.
Dissonant	Disôn.
Distil	Distell, a drop. Pistylio.
Diurnal	Diurndod.

Divine	Dewin.
Diviner	
Divinity	Dduwinyddiaeth.
Docile	Dosi.
Doctor	Doethwr.
Dolorous	Dolur.
Dore	Dôr.
Dose	Dôs.
Double, to	Dyblu.
Double	Dwbl, Dyblyg.
Doublet	Dwbled.
Down	Dan, Dwan, Dim.
Dozen	Deuddeg.
Dragon	Draig.
Draw	Traethu.
Drawl	Drel, Drelyn.
Dread	Drûd.
Dropsy	Dropst.
Dull	Dwl.
Dun	Dwnn.
Duthered	Dadwrdd, confused with noise.
Duke	Dûg.
Each	Echwyn.
Ear, to plough	Hear.
Earnest, money	Ernes.
Earth	Daiar.
Ease	Oed.
Easy	Hawsedd.
Eat	Iate.
Ecclesiastic	Eglwyswr.
Eclipse	Eclips.
Eight	Wyth.
Elephant	Elephant.
Elf	Eelf.
Ell	Ellin.
Emperor	Ymmerodr.
Empress	Ymmerodres.
Empire	Ymmerodraeth.
Enemies	Efnys.
Enrage	Rhagu, to contradict.
Erchin	Erch, rough.
Urchin, a hedgehog	
Ermine	Ermin.
Esquire	Aesawr, Ysgwier.
Evacuate	Gwaccan.
Evangelist	Efengylwys.
Example	Esampl.
Ensample	
Excommunicate	Ysgymmuno.
Excuse	Esgus.
Expose	Esponi.
Expound	Esponiad.
Exposition	
Extend	Ystyn, Estyn.
Eyrie	Eryr, Eryres, an eagle.
Er, the male agent, as in Cart-er, Carpent-er, &c.	Gwr.
Ess, the female agent, as in Empr-ess, &c.	Es.
Ewe	Oen, Oi, *Celtic.*
Fagot	Fagod.
Failing	Ffael, Ffaeln.
Failure	
Faith	Ffydd.
Faithful	Ffyddlon.
Fair, a market	Ffair.
False	Ffals.
Falsity	Ffalst, Falsedd.
Falsehood	
Farm	Ffarm.
Farthing	Ferling.
Faun	Fuan.
Favor	Ffafor.
Fear	Fawr.
Feed	Faad.
Ferret	Ffured.
Feel	Pwyllo.
	F
Fiction	Flug, Flugiad.
Fiddle	Ffilor.
Fidelity	Ffyddlon.
Fie	Ffei.
Figs	Ffigys.
File	Ffeil.
Filth	Ffuidd.
Fine, a penalty	Fine.
Finger	Fysig.
Finish	Ffin.
Fir	Firr.
Fish	Pysg.
Fishery	Pysgod.
Firm	Ffyrf.
Flagellate	Fflangell.
Flagon	Flacced.
Flagrant	Fflangell.
Flame	Flamm.
Flannel	Gwlanen.

Flaw	Fflaw.
Fleam, a surgical instrument	Flaim.
Flight	Foed.
Flimsy	Llymsi.
Linsey	
Flock of wool	Pluccan.
	F
Flavor	Fflair, a smell.
Flock	Fflochan.
Floor	(F)llawr.
Fluid	Hifflaid.
Fold	Ffuld
Fool	Pwl, Ffôl.
Folly	
Foolish	
Foot	Fedd, Troedfedd.
Food	Ffwd, Bwyd.
Ford	Fford.
Forest	Fforest.
Forfeit	Fforfed.
Fork	Fforch, Ffwrch.
Forth	Ffordd.
Ford	
Fortune	Ffortun.
Fortunate	Ffortuniol.
Foss, a ditch	Ffôs.
Fountain	Ffynnon.
Fraid	Ffrawdd.
Fraud	
Frith, a coppice	Pherth.
Frith, an arm of the sea	Ffrwd.
Freckled, spotted	Frêch
Fruit	Ffrwyth
From	Ffromm.
To Fry	Ffrio.
Fugelman	Ffugl, to blow.
Fume	Ffumer.
Fur	Fyr.
Furnace	Ffwrn.
Flummery	Llymire.
Gallantry, courage	Galanas.
	Gelynaeth.
Gallon	Galwyn.
Gaol	Géol.
Garden	Gardd.
Gardener	Garddwr.
Garter	Gardas.
Grace	Grâs, (G)rhad.
Gracious	Grasusol, (G)rhadlawn.
Garth	Garth, a hilly place.
Geal	Ceulo.
Con-geal	Geulo.
Gem	Gemm, Gem.
Generation	Genedigaeth.
Gentility	Cenhodlog.
Geography	Argraph.
Get	Cêd.
Giggles	Goglais, tickling.
Gimp	Gwymp.
Ginger	Sinsir.
Glare	Gleirio.
	Egluro.
Glass	Glâs, Glain.
Glaver, to flatter	Glafr.
Glee	Gloes.
Glen	Glyn.
Globe	Globyn.
Glow	Glogw, Glo.
Glue	Glew, Glûd.
Glut	Glwth.
Gluttony	
Glutton	Gloddestwr.
Gnaw	Cnoi.
Gold	Goludd, riches.
Gore	Gwyar.
	Gôr.
Gormandize	Gormesal.
Gorse	Gorsen.
Gown	Gwn, from gwnio, to sew.
Grain	Grawn.
	Gronyn.
Grain	Graian.
Grade	Grâdd.
Grammatical	Gramedig
Grammar	
Granny, an old woman	Gwrachan.
Grass	Glâs.
Grassy	Glaswelt.
Gratis	(G)hrâd.
Grateful	Caredig.
Gratitude	Caredigwydd.
Greave	Crefftwr.
Greedy	(G)rhawth.
Greed	
Green	Gwyrdd.
Greet, to cry	Grydio.
Greyhound	Greg, Grech, a dog.

Grieve	Griff.
Griffin	Griffwn.
Grim	Grwm.
Qy. Grumble	
Grit	Grut.
Groan	Grwn, Graen.
Groat	Grôt.
Groom, a man; groom of the stole, chambers, &c., bridegroom, &c.	Gwr.
Gruff	Garew.
Rough	
Grunt	Grwytha.
	Grydian.
Guest	Guestai.
	Gwestwr.
Gull	Gwylan.
Gum	Gwmm.
Gun	Gwn.
Guzzle	Gosle, the throat.
Guarantee	Gwarant.
Warrant	
Warrantry	
Guerdon	Gwerth.
Gyve	Gevyn.
Habergeon	Habersiwn.
Hackney	Hacnai.
Haggard	Hagr.
Ham	Ham.
Hansel, a present	Honsel.
Happy	Happus.
Hap	Anap.
Hard	Garwedd.
Harlot	Herlodes, a girl, a wench.
Harness	Harnais.
Hasp	Hespen.
Hat	Heth, Hett, Attal, Hata.
Hatchment	Achenydd, genealogy.
Haven	Hafn.
Havock	Hafog.
	Hebog.
Hawk	Gwalch.
Hawk, to spit	Hoch.
Head	Iâd.
Health	Holliach.
Health	Hail.
Hail	Ies.
Heat	
Heaven	Nefn.
Hedge	Gae, Cae, (Haie, *French*).
Hedgehog	Pigog, Garewpigog.
Hedgepig	Hirhoedlog.
Helmet	Helm.
Help	Help.
Hence	Hynny.
Heretic	Heretic.
Hermit	Ermid.
Hero	Arwr.
Hide of land	Hyd, length.
Hide	Cûdd.
Hide, to	Chuddio.
High	Uch, Uwch.
Height	Uchedd.
Hill	Alt.
Hind	Hydd.
Hire	Hûr.
Hire, to	Hûriau.
Hiss	Si.
History	Ystori, Ystyr.
Hive	Haid.
Hoar	Oer, Goer.
Hock, upper part of leg	Hwch.
Hobble	Hobelu.
Hobby	Hebog.
Hose	Hosan.
Ho	Ho.
Hog, a young pig, or sheep	Hogg, Hwch.
Hole	Twll
	Tolmen, a hollow stone.
Holly	Helyg.
Honest	Onest.
Hood	Hêd, Hott.
Hooded	Hedydd.
Hoot, as an owl	Hwt.
Hope	Gob-eith.
	Ofn.
Horn	Chorn.
Hospital	Hospytty.
Hospital	Ysbyddawd.
Hospitality	
Hour	Awr.
Howl	Judal, (Jodelm, *German*).

Household	Hwswl.
Hovel	Hoywal.
Housing, horse-cloth	Hws.
Hoyden	Hoeden.
Humble	Hufell.
Hunt	Qy. Hyntio.
Hurdle	Gradell.
Hurry	Hwrdd.
Hurt	Hort.
	Cyhwrdd.
Husbandman	Hwsmon.
Hustings	Qy. Hustyng, whispering.
Hybrid	Hybred, Hybryd.
Hymn	Hymn, Emyn.
Hug	Hûg, a loose gown, a covering.
Qy. Hen	Hen, old; qy. the old bird, the parent bird, the hen.
Ice	Ja, Jaeth.
Idle	Gadael, Anf-uddiol.
Idol	Dull, Ellyl.
Idolator	Addolwr.
Image	Ymogaur.
Imp	Imp.
Impossible	Ammhossibl.
In	Yn.
Incredulous	Anghred.
Infidel	Annffyddlon.
Inflame	Flammychu.
Ire	Iredd.
Irate	
Wrath	
Iron	Haiarn, Hayarn.
Ivy	Eiddew.
Jar, noise	Dyar.
January	Januar.
Jasper	Jaspis.
Journey	Siwrnai.
Journal	Diwrnol.
Kale	Cawl.
Keg	Cawg.
Kennel	Cenedl, Kenel, a pack, a breed.
Kerchief	Cwrsi.
Kibe, a crack	Kibwe.
Qy. Cobweb	
Kin	Cyn.
Kindle, to light up	Cynne, Cynnen.
Kindle, generate as a rabbit	Cenedlu.
Kitchen	Kegin.
Knife	Cnaif, Cneifio.
	Gneifio.
Knob	Cnwppa.
Knock	Cnocc.
Knuckle	Cnwcc.
Kiss	Cus.
Kissing	Cusan.
Knell	Cnill, Cnul.
Labour	Lafur.
Labour, to	Lafurio.
Labourer	Lafurwr, Labrwr.
Laborious	Llafurboen.
Lacker	Lachar.
Lacteal	Laith
Lady	Gwladys.
	Arglwyddes.
Ladder	Llethr.
Lagged	Llêsg.
Languid	
Lay	Llyg
Laic	Lleyg.
Lake	Llwch.
Loch	
Logh	
Lapidary	Llabyddiwr.
Lath	Llâth.
Lather	Llathr.
	Llithro.
Latten, mixed metal	Lattwm.
Laud	Llawd.
	Llaudd.
	Clôd.
Lawn, fine linen	Llawn, Llann.
Laurel	Lawryf.
	Llawrwydd.
Lax	Lacc.
Lazy	Llesgydd.
Laziness	
Lean	Leich.
Leather	Ledr.
Leathern	Ledrin.
Leaven	Lefain.
Lechery	Llygriad.

Left	Llaw.
Leg	Qy. by transp. Hegl.
Less	Lai, Leiaf.
Let, to hinder	Go-ludio.
Letter	Llythyr.
Leopard	Llewpart.
Lewd	Llawd. Llodig.
Library	Llyfrdy, Llyfr, a book.
Librarian	Llyfrwr.
Light	Llûg, Llewych.
Lightning	Llucheden.
Lily	Lili.
Line, flax	Llin.
Linen	Llin, Lliain.
Linseed	Linhaad. s
Limn	Llunio.
Limp, soft	Llippu.
Limpid	
Liquor	Licar.
Lion	Llew.
Listen	Clyst, the ear.
Lithe	Hylithr.
Lithsom	
Livid	Lliw, dark-colored.
Living, food	Llyw.
Locate	Llogi.
Locust	Llocust.
Lobster	Langousto.
Look, the countenance	Golwg.
Lord	Llywydd. Arglwdd.
Louse	Louen.
Lousy	Leuog.
Low, to	Llo, a calf.
Mackerel	Macarell.
Maculate	Magl.
Madid, wetted matter	Mwyddo. Meddw.
Mud	Medi.
Moist	
Mead	
Meadow	
Malediction	Melldith.
Malice	Malais.
Malicious	Maleisus.
Malleable	Malen, iron.
Mangle	Mangnel, a machine.
Mane	Mwng.
Mantle	Mantell.
Many	Mwy.
March	Qy. March, a horse.
Marching	Marchogaeth, going on horseback.
March, month	Mawrth.
March, a boundary	Mars.
Mariner	Merinwr.
Maritime	Mor.
Marine	
Mark	Marc.
Market	Marchnad.
Martyr	Merthyr.
Marl	Marl.
Marrow	Mêr.
Mass	Maesan.
Amass	Maes.
Mast, of beech-trees	Mês.
Master	Meistr.
Matter	Matter.
Mattress	Mattras.
May, month	Mai.
More	Maer.
Major	
Mayor	
Mazarn, maple	Mazarn.
Meal	Mâl.
Mead	Maes.
Mean	Mân.
Measure	Medr, Mesur.
Metre	
Mete	
Meter	
Medical	Meddyg.
Medicate	
Medicine	Meddyginaieth.
Mere	Môr.
Meer	
Mellifluous	Mêl, honey.
Melody	Melysgerdd.
Merchandize	Marchnadydaeth.
Merchant	Marsiandwr.
Metal	Meddal, softened ore made liquid.
Medal	
Metheglin	Meddyglyn.
Mew	Mud, Miew, Mew.

Mew, to	Miewian.
Mile	Milldir.
Military-man	Milwr.
Miller	Melinwr.
Mill	Melin.
Mine	Mwn.
Miniver	Mynfyr.
Minute	Minud.
Mistress	Meistres.
Mitre	Meitr.
Mock	Moccio, (*μωκάω, Greek*).
Mode, fashion	Môdd.
Model	Meddalu.
Molest	Molest.
Moment	Moment.
Monk	Manach, Mynach.
Month	Mis.
Monument	Monwent.
Mow	Mwngial, (Mugire, *Latin*).
Moo, as a cow	
Mop	Moppa.
More	Mawr.
Mortal	Marw.
Mossy	Mosogl.
Moth	Mydd, Mitt.
Mould	Mold.
Money	Mwnai.
Mouth	Mâth.
Mug	Mwg.
Mule	Mûl.
Muddle	Mwdwl, thrown in confusion.
Mullock, Gloucestershire	Mwlwg, Malc, a heap.
Mural	Mûr, a wall.
Murder	Murndwrn.
Mustard	Mwstard.
My, pronoun	Mau.
Naked	Noethi.
Native	E-nad.
Nature	Natur.
Natural	Naturiel.
Nebulous	Niewlog, Nieol.
Nephew	Nai.
Niece	Nith.
Needle	Nodwydd.
Nettle	Danadl. Dynadl.
Never	Neb.
Never an one	Nebdyn.
Ne'er one	
New	Newydd.
News	
Night	Nôs.
Nine	Naw.
No	Na, Nâd, Ne.
Nod	Nôd.
Note	
No more	Nemmawr.
Noon	Nawn, Non.
Nude	Noeth.
Nudity	
Number	Nifer.
Nut	(C)noy.
Nest	Nyth.
Obey	Ufadd.
Obedience	Ufuddaeth.
Occult	Achludd.
Ode	Awdl, Owdl.
Of	Ap, Aph.
Offering	Offeren, Offrwm.
Offer	
Oh	Ow.
Olive	Oliew.
Oil	Olew.
Ointment.	Enneinio.
Old	Oed.
One	Un.
Only	Unplyg, Unig, Unigol.
Orator	Areithwr.
Oratory	Areith.
Oration	
Order	Urdd.
Order	Ordeinio.
Ordain	Ordinhâad.
Ordinance	
Ounce	Wns, Owns.
Out on ye	Hwt.
Oven	Odyn.
Over	Oddiar.
Own	Ein, Einom, Iown.
Oyster	Oestren.
Paddle	Padell.
Spaddle	Yspodol.
Pain	Poen.
Pains	Poenus.
Paint	Paentio.
Painter	Peinthwr.
Pair	Par.
Palace	Palâs.

Pale	Pawl, Pill.
Paling	
Pole	
Palfrey	Palfrai.
Pall	Pall.
Palm, tree	Palmwydd.
Palm	Palf.
Pan	Pann.
Panel	Pennill.
Pantry	Pantri.
Paper	Papir.
Parable	Parabl.
Parade	Parod.
Paradise	Paradwys.
Paralysis	Parlys.
Parlour	Parlwr.
Parsley	Persli.
Part	Parth.
Partial	Parthol.
Partridge	Petris.
Party, colored	Plaid.
Pastern	Pastwrn.
Pasture	Paisg.
Pavement	Palmant.
Paw	Pawen.
Peaked	Pigog, Pigyn.
Peak	Pig.
Peal, a broad shovel	Pêl, Pil.
Pear	Pêr, sweet.
Perry	Pêreidd, sweetness.
Perry orchard	Perllan.
Pearl	Perl.
Pestle	Pestel.
Pea	Pys, Pysen.
Pease	Pisum, *Latin.* πίσον, *Greek.*
Pedal, of the feet	Ped.
Pediment	
Peel, to	Pil, Pilio.
Peer	Por.
Pelican	Pelican.
Pelisse	Plîs.
Pen	Pinn.
Penal	Poen, Penial.
Penalty	Poeni.
Pennon	Penwn.
Pennant	
Penthouse	Pentref.
Pencil	Pwntl.
Penny	Ceiniog, *C* for *P.*
Penury	Prinhau.
People	Pobl, Pybl, Plwyf.
Pepper	Puppur.
Perfect	Parfaith.
Peril	Perygl, Perill.
Perilous	Peryglus.
Pertain, Pertinent	Perthynu.
Persh, a grove, underwood of osiers	Perth.
Pew	Peu, Pewes, seat, lodging receptacle.
Person	Person.
Personal	Personawl.
Phial	Phiol, Pfiol.
Phlegm	Ffîêm.
Physician	Physygwr.
Pie, a bird	Pi, Piog.
Pick	Pygu.
Pike	Piccell.
Piklet, spear	
Pills	Pillen.
Pillar	Piller.
Pillion, a saddle of skin	Pilionen.
Pimple	Pwmpl.
Pine, tree	Pin.
Pin	Pin.
Pinnacle	Pinagl.
Pink	Pinc.
Pip	Pib.
Pipe	Pibell.
Pint	Peint.
Piss	Piso.
Pistol	Pistyll, a tube.
Pit	Pydw.
Place	Plâs.
Plague	Pla, Plaaw.
Plaister	Plastr.
Plane, tree	Plân.
Plane	Plâun.
Planet	Planed.
Plank	Plangc.
Plant	Plann.
Plantation, colony	Planighyn, Planigfu.
Plant, to	Plannu.
Planter	Plannwr.
Plaster	Blastr.
Plead	Pleidio.
Pleat	Plethu.
Plait	

Pleated	Plethiad.
Pleached	
Plumb, lead	Plwmm.
Plume	Plwm.
	Pluym.
	Plufyn.
Pluck	Pluo.
Pluff	Pluf.
Fluff	
Plunge	Plwngcio.
Ply, bend	Plygn.
	Plyg.
Pocket	Boced.
Point	Pwnt.
	Pwngc.
Pole	Pawl.
Pool	Pwl.
Poor	Paure.
Poplar, tree	Poplys.
Pork	Porchell.
Poppy	Pabi.
Porch	Porth.
Port	
Porcupine	Porcypin.
Porphyry, marble	Porffor.
Portable	Porthi.
Portcullis	Porthcwlis.
Portion	Parth.
Porter	Porthwr.
Portray	Portreio.
Post	Post.
Pot	Potten.
Pot, furnace	Probydd, Pobty.
Potage	Potes.
Pot, large bellied	Potten.
Pound	Punt, Pwys.
Pour	Bwrw.
Preach	Pregethu.
Preacher	Pregethwr.
Prelate	Prelad.
Present	Presen.
Pressure, hastening	Prysur.
Pretty	Pryd, Prydus,
Pride	Pert.
Pert	
Prey	Praidd, Preidd.
Price. See Appraise	Prid, Pridwerth, Pris, Pwyth.
Prime	Prif.
Print	Print.
Proof	Prawf, Praw,
Prove, Approve, &c.	Profi.
Proper	Propr, clean, elegant.
	Propre, *French*.
Purchase	Pwrcasu, Perchen, Pwrcas.
Purple	Porphorliw.
Prophet	Prophwydd.
Prudent	Prudd.
Pudding	Pwding.
Punishment	Poenidigaeth.
Pure	Pûr.
Purity	Pûrdeb.
Purse	Pwrs.
Putrid	Pwdr.
Pthysick	Pesswch.
Quart	Chwart.
Quarry	Garreg, Chwarel.
Quay	Cae, an inclosure.
Quarrel	Cweryl.
Quarter	Chwarter.
Question	Cwestiwm.
Quick	Chwai.
Quick on the palate, tasty	Chwêg.
Quibble	Qy. Chwiblo, to irritate.
Quintin, a game	Gwintyn.
Race	Râs.
Raft	Rhyfo, Rhwifo.
Raft	Rhâff.
Rafter	
Rag	Rhêg.
Bully-rag	Rhegu.
To enrage	
Raid	Praidd.
	Præda, *Latin*.
Rake	Rastel, Rhesel.
Range	Rhenge.
Rank	
Ray, a fish	Raien.
Ready	Harhod.
	Barod.
	Bereit, *German*.
Red	Rhudd.
Redness	Rhuther.
Ruddy	*ἐρυθρός, Greek*.
Reign	Prain, Brenhin.

Rein	Ffrwyn. Frænum, *Latin.*
Reins	Rhengen.
Relic	Rhelyw.
Relict	
Remedy	Rhwymedi. Remet.
Rhyme	Rhimyn.
Rick	Rhych, anything heaped up.
Ring	Rhingc.
River	Rhediad.
Rosland, marsh	Rhos.
Riddle, to strain out	Rhydyll, from Hidl, to strain.
Road	Ffordd.
Roast	Rhôst.
Roaster, a list	Rhestr.
Rob	Rhaib, Rob.
Root	Gwreidd.
Rope	Reffyn, Rhâff.
Rose	Rhosyn.
Round	Crwrwn.
Rout	Rhawd.
Row, as a boat	Rhwyff.
Rub	Rhubio.
Wriggle	Rhuglo.
Ruddle, red ochre or earth	Rhuddel.
Rue	Rut, Ruw.
Rug	Rhwg, a rough garment.
Rugged	Hwrrwg.
Rough	Horridus, *Latin.*
Horrid	
Run	Rhedig.
Rust	Rhwd. Erugo, *Latin.*
Rule	Rheol.
Rump	Qy. Rhwmp.
Rye	Rhyg.
Saddle	Sadhell.
Saffron	Saffryn, Saffrwm.
Saint	Sant.
Salacious	Sâl. Sale, *French*, filthy.
Salt	Hallt. S Halen, Salen.
Sallow	Qy. Sal.
Salted	Haledd.
Salmon	Samon.
Sample	Siampl.
Example	
Samplar	Siamplwr.
Sanctity	Sanctiadd.
Saturday	Sadwrn.
Sauce	Saws.
Sausage	Selsig.
Savour	Safr.
Say, to	Syganu.
Signify	
School	Ysgol.
Scum	Ysgumio.
Scratch	Craith.
Screw, excruciate	Crugo.
Scripture	Ysgrifew.
Scribe	Ysgrythwr.
Scrivener	Scrifennedydd.
Scrub	Ysgrubo.
Seal, to	Selio.
Seal, a	Sêl.
Seam	Saim.
Search	Serch, diligence.
See, perceive	Ceaw.
Secure	Segur.
Security	Segurhyd, Sicerhawdd.
Seat	Sedd.
Sedge	Hêsg, by transposition.
Seed	Hâd S
Sell	Sêl, to speculate.
Seller	Sellwr.
Semblance	Simlant.
Simulant	Symlant.
Senior	Henar. S
Sense	Synwr, Synniad.
Series	Rhês.
Serpent	Sarph.
Settle, a seat	Sessyl.
Seven	Saith.
Shade	Ysgod.
Sham	Shammi.
Sheath	Caead.
Shield	Ysgwydd. Scutum, *Latin.*
Shore	Cwrr.
Siccity, dryness	Sych.
Sign	Sygn.

Silk, Satin	Sidan, Sidanu.
Simmer	Symmeru.
Simple	Syml.
Simpleton	Symlyn.
Sir	Sur.
Sister	Chwaer.
	Schwester, *Ger.*
Sit	Suddo.
Six	Sey, Se, Cwech.
Skiff	Scaff.
Skilled	Celfydd.
Skirmish, Scrimmage	Ysgarm.
Skin	Cenn.
Skip	Cipio, Ysgipio.
Slack	Yslacc.
Slacken	(S)laccan.
Slant	Ysglent.
Slay	(S)lâdd.
Slaughter	(S)lliadiad.
	(S)llâdd.
Sloven	Yslyvn.
Slither	(S)llithro.
Slide	
Smear	Smior.
Smoke	Ysmwg.
Smooth	(S)mwythus.
	Esmwyth.
Snite or Snipe	Ysnit.
Soap	Sebon.
Sober	Syberw.
Sobriety	Syberwyd.
Soggy	Soegen.
Soil	Sail.
Solace	Solas.
Solar	Heaulwr, Sulwr.
	S
Solid	Swllt.
Sop	Soppen.
Sorry	Sorri.
Sorrow	Sorhau.
Sour	Sur.
Sour, in smell	Sawyrus.
Souse	Sawdd.
Sowse	Soddi, immersed.
Qy. Seeth and Sodden	
Sound	Sôn.
Sound	Sain
Sower	Hewer.
	S
Space	Yspaidd.
Spayed	Dispaidd.
Spear	Ysper.
Special	Yspysol.
Spikenard	Yspicnard.
Spirit	Yspryd.
Splendid	Ysplennydd.
Spoil	Yspail.
Spoil, to	Yspeillio.
Sponge	Ysbwng.
Sprig	(S)brig.
Spy	Yspio.
Square	Ysgwar.
Stable	Ystabl.
Stage	Ystod.
	Stadium, *Latin.*
Stamp	Siamp.
State	Ystâd.
Stank	Ystanc.
Stain	Ystaenio.
Stallion	Ysdalwyn.
Star	Sêr, Syr.
Stang	Ystang.
Steady	Eistedd.
Staid	
Stew	Sew, juicy, saucy.
Steward	Stivardwr.
Stiff	Ystifnig.
Stiffen	
Stiffening	
Stomach	Ystumiad.
	Stumog.
Stool	Ystôl.
Storm	Ystorm.
Street	Ystrâd.
	Ystryd.
Strum	(S)trwm, mournful noise.
Studious	Astud.
Study	Astudaeth.
Suck	Sûg, Syg.
Suck, to	Sugno.
Suds, as soapsuds	Sûdd.
Sugar	Suwgr, σάκχαρ, *Greek*, Saccharum, *Latin.*
Suitor	Swyddwr.
Sum	Summ, Swmp.
Sun	Huan.
	S
Sup	Swp.
Supper	Swppr.
Sure	Sicer.
	Sicker, *German.*
Surcingle	Cengl.

Sweat	Chwy u.
Syllable	Sillaf.
Synod	Sinneddr.
Synople, red lead	Sinoble.
Tabard	Tabar.
Table	Tabl.
Tablet	Taflod.
Tabor	Tabwrdd.
Tackling	Tacclu.
Tackle	
Talent	Talen.
Tally	Tâl, Talu.
Tall	Tâl.
Tallow	Deilliaw, melted *Wachter.*
Task	Tâsg.
Tax	Tasgiad.
Taxation	
Tassel	Tasl.
Target	Tarian.
Tavern	Tafarn.
Tear	Deigr. Teigr.
Teat	Teth.
Temper	Tymmer.
Temperate	Tymmerhus.
Temperature	Tymmeredd.
Tempest	Tymp.
Tempestuous	Tymmestiog. Tymmhestlog.
Temple	Teml.
Temptation	Tentiad.
Tender	Tyner.
Terrier	Tir, earth, land.
Terrestrial	
Terminus	Terfyn.
Terse	Têr.
Testify	Tystis.
Thames, river	Demyss.
The, anciently Ye	Y.
Thick	Tewychu.
Thicken	
Third	Trydedd.
Thorn	Draen.
Three	Tri, Tair.
Throne	Trwn.
Throw	Bwrw. Th
Thy	Ti, Dy.
Thyme	Teim.
Tides	Teitiau.
Tyke	Twych.
Tiggy, a pig	
Time	Tymp.
Tiffin	Diffyn, a crust, a small meal
Tine, Tind, Tinder	Tan, fire.
Tin	Ystaen, tin. Stannum, *Lat.*[b]
Tinkle	Tinc, Tincian.
Title	Titl, Titul.
Toddy	Tawdd, Toddi, to mix liquors.
Token	Dogn.
Toll	Toll, Tâl, Tolldy, Tollfa.
Ton	Tunell.
Tone	Tôn.
Top	Topp.
Torque	Terch, Torch.
Tort	Torth.
Towards	Tuag, Twagat.
Tower	Twr.
Track	Trych.
Tracker	Trychwr.
Treachery	Trwch.
Treacherous	
Trick	
Trickery	Trychiad.
Trickster	
Treacle	Triagl.
Tread	Troed, the foot.
Tread, to	Troedio.
Treader	Troedwr.
Treasure	Trysor.
Treatise	Traith.
Tract	
Treble	Trebl, Tridyblyg.
Tressel	Trestel, Trestl.
Triangle	Teirongl, Tryfal.
Tribe	Trev.
Trinity	Trindod.
Trip	Tripio.
Tripe	Trippa.
Trembling	Teimlad.
Trist, sad	Trist.

[b] Tin being a British production, it is evident that the Latin word is taken from the British, and not the British from the Latin.

Trivet, Tripod	Trybedd, Trithroed.
Troop	Torf.
Trumpet	Trwmpels.
Trumpeter	Trwmplwr.
Trussle	Trosol.
Tryst	Trwst.
	Tryst, a noise, riot.
Truth	Trugth.
Tuck, a short sword	Tweca.
Tump	Twmpath.
Tomb	
Tumulus	
Tun	Tonnen.
Tunnel	Taenellu.
Turn	Turnio.
Turning-lathe	Turn.
Turner	Turnwr.
Turn	Troi.
Turret	Twred.
Turtle-dove	Turtur.
Tut	Twtt.
Twaddle	Chwedel.
Wheedle	Twyllo.
Twenty	(T)ugeint.
Twist, to	Dwyso.
Twist	Dwys,
Twixt	Twysg, division.
Betwixt	
Two	Dau, Dwy.
Twilight	Tywyll.
Tyrant	Teyrn.
Tyranny	Teyrnas.
Unfortunate	Anfawd.
Unfruitful	Anffrwythlon.
Unhappy	Anhappus.
Union	Uniawn.
Unity	Undod, Unoliaeth.
Unnatural	Annaturiel.
Unready	Annharod.
Unwell	Anhwyl.
Usurer	Usuriwr.
Usury	Usuriaeth.
Usquebagh	Uisgebach.
[•]Vail	Hwyl.
Varnish	Bernais.
V	
Vassal	Gwas.
Veil	Gwely.
Vein	Awen.
Verity	Gwir, Wir.
Truth	Gwiredd.
T	
Verse	Gwers.
Vetch	Gwyg.
Couch	
Quitch	
Vice	Gwyd.
Vigil	Gwyl.
Vile	Gwael.
Vill	Heol.
Village	
Vine	Gwin, Gwinwydden.
Wine	
Vineyard	Gwinllan.
Vinegar	Gwinegr.
Violin	Pfiollynn, a bottle-shaped instrument.
Viper	Gwibr.
Virility	Gwrhidri.
Virtue	Gwyrth, manliness.
Worth	
Worthiness	
Wade	Hwyad, the action of a duck.
Wail	Wylo.
Waist	Gwase.
Waistcoat	Gwasgod.
Wain, a waggon	Wyn.
	Cert-wyn.
Wall	Gual, Wal.
Wan	Gwann, Egwan.
Wane	
Wanderer	Gwander.
Want	Chwant.
Want	Wadd.
Wont	
Wannet, a mole	
Warrant	Gwarant
Guarantee	
Warrantry	Gwarantwydd.
Warden	Gwardwr.
Warder	

[•] Neither the Welch nor the Hebrew have any V. Words commencing with this letter in other languages are represented in Welch by G, H, or Ph.

Waste	Gwastad.
Wasted	
Watch	Gwarchad.
Guard	
Water	Aweddwr.
Weak	Gwâg, Gwâc.
Weave	Gwev
Weaver	Gwchydd.
Web	Gwe, Gwaith.
Weft	
Wed	Dyweddio.
Wedding	Dyweddi.
Wedlock	Weddog.
Wedded	
Weed	Anwyd
Well, in health, prosperous	Hwyl.
Wheat	(W)yd.
Wheedle	Chwedl, to talk over.
Whiff	Chwyth.
While	Chwil-iad, Chwil-fa.
Whimple	Gwimpl.
Whirl	Gwyr.
Curve	
Whish	Ffysg.
	W
Whistle	Chwistel.
Weasel	
White	Gwinnedd.
Whin	Chwyn.
Who	Pwy.
Whole, sound	Holl-iach.
Whole, entire	Gwbl, Cwbl.
Wicket	Gwichet.
Widow	Weddw.
Will	Ewyllys.
Willing	Ewyllysgar.
Wild	Wyllt.
Wind	Gwynt.
Vent	
Windy	Gwyntog.
Window, or Wind-door	Gwynt Dôr.
Wine	Win, Gwin.
Winnow	Gwyntyll.
Wire	Gwyro, to twist.
Whisky	Uisge.
With	Wythu.
Wood	Coed, Wydd, Gwydd.
Woodward	Coedwr.
Wooder	
Wool	Wlân.
Woolly	Gwllydd.
Work	Gorch-wyl, Gwaith.
Wormwood	Wermod.
Worse	Gwaeth.
Worth	Gwerth.
Worthy	Cywerthydd.
Wrath	Rhâff.
Wriggle	Rhuglo, Rhugl, dexterous.
Writhe	Rhwstras.
Wrist	
Wrest	
Yea	Ie.
Yes	
Yellow	Gloyw.
	Melynlliw.
Yelt, a young pig	Gwyllt.
Yet	Etto.
Yew	Yw.
	Ywen.
Yoke	Iau.
Young	Jeuangc.
Yule	Wyl, Gwyl.

APPENDIX VIII.

ON BRITISH NAMES REMAINING STILL IN BRITAIN.

It has been most erroneously supposed that the British element has perished from off the face of the earth, and that the Anglo-Saxon has superseded not only the language of the aborigines but has altogether displaced and annihilated the former British population. So our youth, at least, have been and are still instructed by writers of some eminence, and it has been the fashion to attribute everything of learning, zeal, activity, and industry to the Anglo-Saxon blood which runs in our veins. Dr. Johnson, in his preface to his Dictionary, ignoring any British element in the present language of England, goes on to say that "when the Saxons seized this country, they suffered the Britons to live among them in a state of vassalage, employed in the culture of the ground, and other laborious and ignoble services. But it is scarcely possible that a nation, however depressed, should have been mixed with another in considerable numbers without some communication of their tongue, and therefore it may with great reason be imagined that those who were not sheltered in the mountains perished by the sword."

That some communication of the British language has been handed down to the present inhabitants of the soil, and that not a very unimportant portion, the author of this work trusts that he has already shewn. He now desires to shew that the original inhabitants of this island did not "perish by the sword," and that

if they escaped to "the mountains," they have issued forth in such numbers as to replenish the nation with the multitude of their names.

Clergy List.	Families.
Davis, Davies, Davys	157
Evans	110
Jones	249
Morgan	85
Price, Pryce, Pryse, ap Rhys	51
Owen	60
Howell	13
Powell	40
Lloyd	51
Griffiths	60
Hughes	82
Hopkins	15
Jenkins	44
Watkins	12
Parry	23
Williams	200
Rice and Reece	35
Vaughan	20
Griffins	6
	1313

London Directory, Commercial.	Families.
Davis, Davies, Davys	550
Evans	320
Jones	820
Morgan	250
Price, Pryse, Pryce	200
Owen	90
Howell	70
Powell	160
Lloyd	150
Griffiths	135
Hughes	190
Hopkins	85
Jenkins	85
Watkins	110
Parry	50
Williams	550
Rice and Reece	45
Vaughan	40
Griffins	40
	3940

The London Court Directory gives 260 families of Jones, so that adding these to the Commercial list, and giving five to each family, there are 5400 Joneses in London only, of sufficient consequence to be mentioned in the Court and Commercial Directory, to say nothing of the thousands in lower life.

Add to these names the Craddocks, the Maddoxes, the Tudors, Llewellyns, and their corruption Wellings, Merediths, and their corruption Readys, Wilkins, Ap Ithels, ap Eynons, Benyons, Kennions, Gwyns, Wynns, Gwydyrs, Gwythers, Withers, Bevans, Ap Evans, Badhams, Bowens, Ap Owens, Gwinnetts, Mathews, Roberts, Up Johns, Ap Johns, Probyns, Ap Robins, Preece, Machens, Richards, Cloughs, Gowers, Pughs, Nichols, Powys, Thomas, Leysons, Gwillims, Traherns, Trevor,

and a host of Cymro-Cornish names, commencing with Tre, Pol and Pen [a], Trevellians, Tremaines, Trevannions, Trebecks, Tregarthens, Trelawneys, Poltimores, Polwheles, Pendrys, Pendarvis, Penrose, &c., and a thousand more, more than would fill a large sheet. Take the London Court Guide, the Birmingham, Manchester, Liverpool, Bristol Commercial Guides, and the lists of watering places, and see how these names fill the pages. I think there need no longer be any doubt whether the Britons were exterminated by the Anglo-Saxons.

[a] "By Tre, Pol, and Pen,
You shall know the Cornish men."—*Carew.*

And again:—

"By Tre, Ros, Pol, Lan, Caer, and Pen,
You may know most Cornish men."—*Camden's Remains.*

ADDITIONAL NOTES AND CORRECTIONS

WHICH HAVE OCCURRED DURING THE PROGRESS OF THIS WORK.

P. iv. For גסל, read גמל.

For טור, read מור.

p. vi. Supposing for a moment, with a modern acute writer, that there have been separate creations of mankind, and that it is to the Adamo-Noachic race only that the revelations of God's Word and promises have been made, such a line of argument leaves the inference unavoidable that great injustice is done to the rest of mankind (if there be any such in existence) in the conclusion of all of them, as we are expressly told all are concluded, under the curse for Adam's sin, to which, if they are not Adam's progeny, they could not have been justly subject. We are told that "as in Adam all die, even so in Christ shall all be made alive." This is made the ground and reason for the command to "preach the Gospel to every creature," i.e. every created man, Jew and Gentile or heathen. Where the object or sense of our Lord's command, to "go, teach all nations?" where the importance of missions to the heathen? for if they be not, through Adam and Eve, inheritors of the curse, they cannot have part in the redemption through "the seed of the woman," Eve, appointed to heal the breach between the offended and the offender. But we are especially told that "*by one man* sin entered into the world, and so death passed upon *all men*, for that *all have sinned*," "therefore as by the *offence of one*

judgment came upon *all men* to condemnation, even so by the righteousness of *one* (Christ) the free gift came *upon all men* unto justification." So also we are assured that there is "*One Lord, one faith, one baptism, one God and Father of us all.*"

Another difficulty with this writer seems to be the retrogression in civilization of peoples who have once experienced its value. An answer it would seem might readily be found both in Scripture and common sense. The God who turneth a fruitful land into a wilderness for the wickedness of them that dwell therein, acts the same by nations as by individuals. They who resist grace are deprived of it, and "whosoever hath not," i.e. does not improve what he hath, "from him shall be taken away even that which he hath," or "seemeth to have."

Scripture rightly read will supply us with answers to all difficulties except those hidden mysteries of God which "angels desire to look into" in vain; and it is promised to those who in humble submission seek to learn with patience God's revealable mysteries, that what they know not now they "shall know hereafter;" but every attempt (however well intended) to make a compromise between religion and the philosophy of this world must only tend to produce greater difficulties and cause greater confusion.

But do we not see retrogression both in nations and individuals? Is the Holy Land now, as it was, a land flowing with milk and honey, the glory of all lands? Is Egypt now in the state of civilization in which the great Pharaohs left it? What are Nineveh and Babylon? Do we not see members of families brought up in the highest refinement sinking down into the degradation of the lowest of the low, becoming in their

turn parents of families of which it might be supposed that they had never known better things. Yet there has been a why and a wherefore to be sought out in the counsels of God. It is the Lord that "setteth up one and bringeth down another," and "shall not the Lord of all the earth do right," who knows the provocations with which He is provoked to degrade? He knows the resistance made to His benevolence, and if the fall of some be the bringing in of others, there is an object in this, that we be "not high-minded, but fear," lest we also "be cut off." The fallen ones are a constant reminder to those who stand, they are set to provoke them and stir them up to zeal and good deeds towards the fallen, that we impart to them the knowledge, the blessings, and the promises made to us, and of which (though fallen) they are still heirs as soon as they will turn and listen to the redemption promised to them through the second Adam.

The assumption by Christ of the human nature seems to forbid the divisibility of that nature. Perfect God and perfect Man, He came to represent the *whole* human race, and the term brother, so universally adopted for the human family, seems a proof that we all descend from a common ancestor. Our Saviour Himself was "not ashamed to call us brethren." To limit this brotherhood would be to act as the Jews did with regard to their ideas of neighbourhood. Our Lord teaches us a more enlarged view. Indeed the term brother could scarcely be even figuratively applied to those descended from a different parentage.

p. xi. If the Noachian flood were not universal it then follows that we have the tradition of a variety of deluges in various parts of the world, in every one of which occurs the extraordinary record of the preserva-

tion of a single family in a vessel constructed for that purpose;—rather too remarkable a repetition of history not to relate to the same event.

p. 5. For 'architrave' read 'pediment.'

p. 11. In the siege of Simonosaki, in the Japanese inland sea, by the combined fleets of England, France, Holland, and America, in 1864, we find the Japanese using bows and arrows in combination with rifled artillery and Enfield rifles.

p. 15. Ammianus was not the inventor of this tradition, for he professes to have derived his information from Timagenes, a Greek historian of Alexandria, who flourished B.C. 54.

p. 15. Fosbroke, in his "History of Gloucestershire[a]," says that "oblong barrows somewhat higher at the head than the feet, and accurately ovated at both extremities, are still existing on the plains of Troy." If this statement be correct, we have again the identity of shape in the sepulchres of the Trojans and Britons, a circumstance of some value amongst others in the identification of peoples.

p. 18. The celebrated grammarian, Franciscus Junius[b], says that not only were the Indian, Persian, Syrian, and Arabic languages closely allied to the Hebrew, but also the Celtic and Gothic. Rowland, in his *Mona Antiqua Restaurata,* deduces as many as three hundred British roots from the Hebrew; but I suspect that a vast number more words now in use may be traced to that language, and if both the Gothic and the Celtic are cognates of Hebrew, then it is the basis of the language we now speak, being the root both of the British and the Anglo-Saxon.

[a] Vol. i. p. 235.

[b] *Præfat. Grammat.*, p. 19.

p. 22. In Herefordshire, the village Trevil, from Tre and Vil; so also the ancient British family name of Tre-villian.

p. 28. The Druid priests, as we read in Cæsar [c], were exempt from war and tribute exactly as were the Levites among the Jews. Strabo [d] remarks that this custom was as old as Homer's time, and the priests of Minerva at Alalcomenon were exempt from impressment to the Trojan war.

p. 45. Much ridicule has been thrown upon the tradition that universities or schools of learning existed in the times of the ancient Britons, and the bare suggestion that Oxford and Cambridge were the sites of two of those places of study has been treated with contempt. Nevertheless we have still remaining in *both* of these towns specimens of those peculiarly British lofty artificial hills which may readily be supposed to have served as places of assembly, whether for legislation, justice, instruction, or other such purposes. Few antiquaries would doubt the decided British origin of these mounds, which are found at Caerleon, Marlborough, Silbury, Oxford, Cambridge, and a few other places. They were evidently erected with much pains, and it is not probable that they were thrown up without an adequate object. Yet what object would be more in keeping with these traditions with respect to the education of our British ancestry?

The Rev. Edward Duke, in an interesting essay on the British Temples of Wilts., endeavours to shew that the mound at Silbury was the centre of a great planetarium, or stationary orrery. I confess I see no reason why it should not have been so, and considering the

[c] Lib. vi. [d] Geogr., lib. ix.

testimony which both Julius Cæsar[e] and Pomponius Mela[f] give with regard to the knowledge of astronomy possessed by the Druids, and the pains taken by them to teach these things to their youth, we have probably here the clue to the object and purposes of these mounds and the subject-matter of the things there taught. In short, there is no reason to doubt that these mounds were the germs of the present universities, the sites of Oxford and Cambridge having been amplified to their present extent, while the others have been abandoned, and that astronomy, geometry, and religion were taught in those localities.

p. 47. In the list of foreign words in occasional use in Greek writers, given in Valpy's *Steph. Thesaur.*[g], among the Celtic words is given *Βράκκαι*, and it is explained as *διφθέραι αἰγεῖοι*, i.e. 'leather breeches, goat's-skin leather.'

p. 48. When it is said in Genesis iii. 21 that "the Lord God made *coats* of skins and clothed" our first parents, the Hebrew word is כתנות, *Cōt-nut*. In Greek the word is translated *χιτών*, *Chit-on*, shewing the descent of the aboriginal language. *Coating* is still not an uncommon name for clothing. We read of Bath coating as an article of commerce.

Skins were doubtless the earliest and most natural clothing of man.

[e] "Multa præterea *de sideribus atque eorum motu, de mundi ac terrarum magnitudine*, de rerum naturâ, de deorum immortalium vi ac potestate *disputant, et juventuti transdunt.*"—(*Cæsar*, lib. vi. cc. 13—20.)

[f] "Habent tamen et facundiam suam magistrosque sapientiæ Druidas. Hi terræ mundique magnitudinem et formam *motus cœli ac siderum* ac quid Dii velint scire profitentur. Docent multa nobilissimos gentis."—(*Pomp. Mela de Situ Orbis*, lib. iii. c. 2.)

[g] Vol. i. p. ccccl xxi.

It was a custom that the priest should have the skin of the animals offered in sacrifice[h]. Virgil represents the priests of Hercules clad in skins after their manner, "Pellibus in morem cincti[i]."

Thus we have every reason to believe that the necessity of clothing and sacrifice were simultaneous.

pp. 49, 50. "Eusebius informs us," says Mr. Maurice[k], "that the ancient Egyptians at Elephantine worshipped the figure of a man painted blue, to mark his celestial origin."

I strongly believe that the blue painting of the Britons in the certain religious rites spoken of by Pliny was to mark their descent, as Cæsar says, "from Dis."

p. 49. The custom of going naked in certain religious rites and ceremonies, although it might appear strange to Pliny, in whose country it did not prevail, was nevertheless a common practice in eastern nations. When Alexander the Great was in the neighbourhood of Troy, and honoured with a visit the sepulchres of Achilles, Priam, and other heroes of the Trojan war, he covered their graves with flowers, and ran *naked* round the tombs, as we are told was the custom at funerals in that country, sacrificing to the departed spirit of his so-called ancestor Achilles, whom he deemed most fortunate in having had a Homer to resound his praises[l].

The most utter historical sceptic and greatest enemy to hero-worship would scarcely call Alexander the Great a barbarian or savage. Yet his adoption of the habit of nudity in the performance of a so-esteemed religious

[h] Lev. vii. 8.

[i] Æn. viii. 282.

[k] "Indian Antiquities," vol. ii. p. 64.

[l] See Sandys' "Journey in Turkey, Holy Land, &c., A.D. 1632," p. 19.

rite, as being the custom of the Troad, may exhibit a connecting link between the Trojano-Greek and British religious customs.

The total or partial uncovering of the body in religious ceremonies was the custom of old both in true and false worship. We read, 1 Sam. xix. 24, that when Saul went to Naioth in Ramah in pursuit of David, "he *stripped off his clothes* also, and prophesied before Samuel in like manner, and lay down *naked* all that day and all that night, wherefore they say, Is Saul also among the prophets?"

Micah i. 8 says, "Therefore I will wail and howl, I will go *stripped and naked*."

It was also a proof of mourning and sorrow: "Tremble, ye careless ones, *strip* you and *make ye bare* [m]."

David [n], when he danced before the ark, had put off all his clothes except "a linen ephod," in short, his shirt, and it was cast in his teeth by his ungodly wife Michal (the last who should have reproached him in that respect, though the irreligious are often the first to pick holes in the conduct of the godly) that he had "*uncovered* himself in the eyes of the handmaids of his servants as one of the vain fellows" (i.e. Baal-worshippers) "shamelessly *uncovereth* himself [o]."

David's conduct and language on this occasion supply us with the key to the reason which people of old had for thus denuding themselves: "I will yet be more vile than thus, and will be base in mine own sight [p]." He divests himself of all his pride, and humbles himself before God. The very words Divesting and Denuding seem to be figures borrowed from these customs. The same train of thought seems to be trans-

[m] Isa. xxxii. 11. [n] 2 Sam. vi. 14. [o] Ibid. 20. [p] Ibid. 22.

ferred to the New Testament, where we are exhorted to "*Put off* the old man;" "*Put off* all these, anger, wrath," &c.; "*Put on* Christ;" "*Be clothed* with humility;" "Put off thine ornaments from thee [q]."

The Septuagint gives the following as a translation of these latter words, "Put off your robes and your garments." In Pitt's Travels we learn that the Arab pilgrims in approaching the temple at Mecca take off all their clothes, putting on only a wrapper round their middle.

Different nations, however, have had different views on this subject.

The ancient Romans performed their sacred rites with a covering on their heads, as we are informed by Virgil [r],—

> "Tum numina sancta precamur
> Et capita ante aras Phrygio velamur amictu."

The Grecians, on the contrary, performed their sacred rites bare-headed. St. Paul, therefore, writing to the Corinthians says, "Every man praying or prophesying with his head covered dishonoureth his head [s]."

We should have been at a loss to account for the motive of Moses in taking his shoes from off his feet, if the reasons had not been given us in the express command of God, "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground." We do not continue that especial mark of respect to places in which we worship God, though the Turks do, and they again omit ceremonies which we adopt. The going bare, or bare-footed or bare-headed, are conventional ceremonies and customs in different nations, and when the motive is right we may be sure that

[q] Exod. xxxiii. 5. [r] Æn. iii. 543. [s] 1 Cor. xi. 4.

however strange they may some of them appear to our notions, they have their value in the sight of God. The thirty-fourth Article of our Church has a most valuable passage bearing upon this point:—"It is not necessary that traditions and ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners," &c.; and whenever there is nothing in these things "against God's Word," we must make all allowance for difference of climate, notions, and nationality. The great object we have to avoid is materialism on the one hand and negligence and indifference on the other. The omission of forms and ceremonies is as entirely repugnant to the genius of Scripture and the revealed will of God as materialism itself. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," but aids and helps to spiritual worship are constantly prescribed in Scripture.

God is undoubtedly glorified wherever He is spiritually recognised, in the very variety of the modes of His worship. Uniformity of ceremonies is as undesirable as it would be unattainable. What we want is more charity to recognise the good in all while we avoid the evil. Why should *we* in mourning and fasting adopt the black dress, or in the case of the decease of a juvenile member of a family run into the extreme and put on white apparel, and yet profess a pious horror, or exhibit the smile of ridicule at the yellow mourning of the Chinese, the green religious vest of the Turk, the sackcloth and ashes of the Jew. "Let every man be fully persuaded in his own mind;" "To his own master he standeth or falleth." It is the garb of the hypocrite only which is distasteful to God.

It is however important to trace the motives as a clue to the conduct of our British forefathers.

p. 53. For Nicotris read Nitocris.

p. 55. The parliament, senate, or government of the Britons was to a certain degree a popular or representative government. Ambiorix, King of the Eburones in Gaul, describes without doubt the state of government throughout Gaul and Britain when he says that "his government was of such a kind that *the multitude had no less authority over him than he over them*[t]." It would be very difficult now-a-days for the sovereign to pass any measure decidedly unpopular with the multitude. But is that a proof that we are savages?

p. 56. *Bascaudæ*, 'the British baskets,' (whence the latter name,) in much esteem among the Romans; qy. derivation, בזק קד, *Basq-qued*, 'cut-wood,' or 'cut-twigs.' It has been questioned whether these baskets were made of twigs or of pottery. If the latter, then I would suggest the etymon of בצק, *Basq*, 'to make soft by moistening,' as clay or meal: so Paganinus, "Maceratum est ut emollescat[u]."

p. 62. Servius, in note on Virgil[v], says "there is in Cyprus an image of *a bearded* Venus, with the body and dress of a woman, but with a sceptre and the sex of a man, which they call *Ἀφροδίτος*, to which the men sacrifice in a female dress, the women in a masculine."

Arnobius[w] derides the heathen for praying to deities without knowing whether they were gods or goddesses,

[t] *Cæsar de Bell. Gall.*, v. 27.

[u] Qy. does Biscuit-China come from this, or is it really from the French *Bis-cuit*, 'twice baked?'

[v] Æn. ii. line 632.

[w] *Advers. Gent.*, lib. iii.

"Consueti in precibus sive tu Deus, sive tu Dea dicere[x]."

p. 62. The Egyptians, says Plutarch, called the moon the mother of the world, and assigned to her a nature both male and female; and Boyse[y] says of Diana, Luna, or the moon, that the Egyptians worshipped this deity both as male and female, the men sacrificing to it as Luna, the women as Lunus, and each sex on these occasions assuming the dress of the other.

We are undoubtedly led in Scripture to suppose that the heavenly beings are of no sex. Our Lord tells us[z] that "in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." The condition of sex appears to have been made for this world only; "male and female created He them, and said unto them, Be fruitful and multiply." It seems that this condition shall no longer exist in Christ's kingdom; "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." All distinctions of rank, country, condition, and sex will be done away when the necessity for them shall have ceased to exist.

p. 63. For *cataclasm* read *cataclysm*.

For בצל read כעל, twice; p. 64, four times. And for מצון read מעון.

p. 65. As another instance of the theory that wood in most languages means cuttable material, we may instance our word 'timber,' and its correspondent in Greek, τέμενος, from τέμνω, 'to cut;' also in its Teutonic form of Zimmer and Timmer, all coming from זמר, Zimer, 'to cut off.'

[x] Tertullian, *Apol.*, c. 16.

[y] *Pantheon*, p. 72.

[z] Matt. xxii. 30.

p. 72, note. It would seem that the builders of these mounds, like the builders of our churches, adopted as the east and west the rising and setting of the sun according to the time of year when they were erected, and this will account for the variation in orientation.

p. 73. Cæsar certainly adds that if no criminals could be obtained, then an innocent victim was offered up; but this probably from a traditional impression of the vicarious sacrifice of the "just for the unjust."

We cannot be surprised at the mistakes made by well-meaning heathen. For instance, in their sacrifices of the first-born, when it was a part even of true religion that "every male that opened the womb should be holy to the Lord," and sacrifice should be made for it, they saw the necessity of a sacrifice, but they failed to see that God would accept a substitute. The sacrifice of the turtle-dove and young pigeons appears also to have been universally practised. The dove, from the time of its employment by Noah seems always to have entered into religious rites both of God's people and the heathen. The office of the dove was to foretell God's anger appeased by the subsidence of the waters of the Flood, and the olive-branch has since perpetually remained as the emblem of peace and a pacified God.

Ovid, in Fasti vi., seems to suppose the victim sacrificed to be a vicarious substitute,—

> "Cor pro corde, precor, pro fibra sumite fibras,
> Hanc animam vobis pro meliora damus,"—

and this was doubtless the view the Britons entertained of it. It required a revelation from above to disabuse the minds of those who had thus fallen from the truth. St. Paul shews what the real human sacri-

fice is when he says, "I beseech you, brethren, that ye present *your bodies a living sacrifice*, holy, acceptable to the Lord, which is *your reasonable service.*"

This was from the beginning God's purpose with mankind, but the heathen understood it materially and not morally, and so departed from the faith.

So far from immoral or cruel were the Britons, that —Cæsar himself being our authority—the Druids exercised most rigorously the power of excommunication from religious rites all those who infringed the laws, "all wicked and profligate people," says Cæsar, whether high or low:—"Si quis aut publicus aut privatus eorum Decreto non steterit *sacrificiis interdicunt.* Hæc pœna apud eos gravissima; quibus ita interdictum est, *ii numero impiorum ac sceleratorum* habentur; ab iis omnes decedunt, aditum eorum sermonemque defugiunt. Neque eis petentibus jus redditur, neque honos ullus communicatur."

Neither the Jewish nor Christian code of morals could have been more stringent. Our own rubrics, contemplating a similar authority, fail to be as consistently carried out, from an unwillingness in the masses to submit to discipline. It is to be regretted that an overstrained and disused exercise of discipline in former ages should have resulted in an abandonment of it almost altogether.

p. 74. The brazen bull of Phalaris was at any rate worse than the wicker-work sacrifices of the Britons; in the former case it was a mere outburst of tyrannical cruelty. Whatever may have been the errors of the Britons, a double motive is seen in their offerings, a religious and a judicial one.

p. 81. The custom of survivors marrying the relicts of relatives was very common in all Eastern nations.

The Circassians did so. Volney[a] says that "the Druses did so, as well as other inhabitants of Syria, and the Arabs generally." Lord Hailes[b] tells us that the Scotch did so down to the eleventh century.

p. 82. For *μεδὲν* read *μηδέν*.

p. 86. That history is perpetually repeating itself we have constant examples, and as Mrs. Piozzi says[c], "It seems as if tyranny and archery had some unaccountable connection. Not only this emperor (Commodus), but Domitian, was surprisingly certain of his aim; and it had been his sport to make a child stand with his little fingers stretched open against a wall and then strike a dart between every two of them, shot from a prodigious distance." If, therefore, Saxo Grammaticus tells us, that such an occurrence took place centuries before William Tell, does it invalidate the truth of the story of the latter, seeing that the same phases of human nature crop out at intervals over and over again at different times in different places? It was only last year that in Belgium a man was tried for shooting with a pistol or rifle at a lanthorn on his own child's head for a bet.

p. 90, line 2. For Howell Dhu read Howell Dda: line 6, for Picrius read Pierius; also in note.

p. 90. The Welch Triads confirm the account of bears inhabiting Britain as well as wolves and beavers.

So much stress is laid by those who carry the age of animal creation beyond the ordinarily received Bible chronology, that it is very important to recall their attention to the fact of the discovery of mammoths in Siberia with the flesh and skin still in a state of preservation, preserved by the antiseptic power of frost

[a] *Voyage en Syrie*, vol. ii. p. 74. [b] "Annals of Scotland."
[c] "Retrospection," vol. i. p. 54.

to the present century, so that the flesh was freely eaten by dogs and foxes, portions of the skin and hair having been sent to Sir Joseph Banks [d].

Dr. M^c^Causland, in his "Adam and the Adamite," a work undertaken in a most reverential spirit, speaks of the "mammoth, rhinoceros, hippopotamus, cave-bear, lion, hyena, and various other bovine, equine, and cervine animals now extinct. They lived," says he, "when the reindeer and Irish elk stalked through the land; and what geologist will be found to contend that any, much less all, of these extinct mammalia could have been tenants of any part of Europe within the last six thousand years?" With great deference to so distinguished a writer, I would refer to the authenticated fact of the existence of bears in Britain, vouched for by Martial, Claudius Claudianus, and others; also the existence of bovine animals in Britain, now no longer extant, but which were here in abundance in Cæsar's time. We had bears here as late as the eleventh century, for in the Norfolk Domesday Book the city of Norwich was required to furnish a bear annually to Edward the Confessor. Bisons, too, which are mentioned as inhabitants of Britain in the Welch Triads as "oxen with high prominences," are still in existence, though gradually diminishing in numbers, in the forests of Lithuania. The elk roamed in the Hercynian forest according to Cæsar, and was found in Germany in some quantities as late as Charlemagne. In the *Niebelungen Lied,* in the twelfth century, we find,—

> "Dar nach schlouch er schiere einen Weisent und einen Elch
> Starcher Ure viere und einen grimmen Schelch."

[d] See Relation of Mr. Adams, in the service of the Imperial Court of Russia, "On the Mammoth or Fossil Elephant," London, 1819, quoted by Gosse in the "Romance of Natural History."

"After this he straightway slew a Bison and an *Elk*,
Of the strong Uri four, and one fierce Schelk."

What the latter may be is uncertain, but probably another now extinct animal; and if we can shew that several of the extinct animals were in being so late as the eleventh and twelfth centuries, it does not require a great stretch of credulity to suppose that others of the great extinct animals were co-existent with man within the last six thousand years.

The Elk, from חלך, *Elch*, 'to move slowly, to stalk along,' and ילח, *Ilk*, 'to walk,' from the peculiarity of its gait; and if these local names were given from their being the *habitats* of these animals, then they must have been contemporaneous with the human race. We may trace in local names the *habitats* of many of the extinct birds and beasts. Bustardlegh, in Northamptonshire, for instance, points to the place where that now almost extinct bird roved at large.

The places where the beavers dwelt are still recognisable in the local names of Bever-ley, or 'place of beavers,' Baver-stock, the same, Bever-coates, 'the wood of the beavers,' Beavers-brook (Wilts.), &c.

So the *habitat* of the bears is marked at Bear-wood, Bärn-wood, Bear-ley, Bear-sted, Bärn-ley. May not the etymologist claim for the elk also the *habitats* of Elk-en-ton, Elks-ley, Elk-ston, Alk-er-ton, Alk-ington, 'the places of elks[e]?'

[e] Gordian introduced ten elks at Rome, and Philip his son used them in the public games. (Where did he get them from?) Upon the coins of the latter are SECVLARIS AVGG., with an animal which Spanheim and Beger think to be an elk.—(Fosbrooke, "Enc. of Ant." from "Enc. Capitolinus.")

Horns of elks and reindeer have been frequently discovered both in England and Ireland. See Whitaker's "Hist. of Manchester," vol. ii. p. 93.

That enormous saurians have existed down to a late period in England is testified by the account of one in the "Harleian Miscellany[f]," as late as A.D. 1614, near Horsham, in Surrey; another at Deerhurst, Gloucestershire, mentioned in Rudder's "History of Gloucestershire." There is also the tradition of one at Mordiford, in Herefordshire, and at Hartley Bottom, in Gloucestershire[g].

Another suggestion as to the world's antiquity is the fact of the discovery of layers of trees one over the other in extensive peat-bogs in Denmark, the pine, the oak, and the beech in succession; but giving a thousand or fifteen hundred years to each it need not carry the world's duration back beyond the Bible chronology.

According to my own experience, there is a tendency when forests are felled that trees of a different genus should spring up in place of those cut down. I have known sycamores in hundreds spring up unplanted where beech-woods have been felled; and there is the constant tendency where turf is pared, for vegetation to spring up of a character altogether different to that which was growing previously in the same soil. Evelyn, than whom there is no better authority, says[h], "Where goodly oaks grew and were cut down by my grandfather, almost a hundred years since, are now almost altogether beech; and where my mother has extirpated the beech, there rises birch; under the beech sprung

[f] Vol. iii. p. 106.

[g] Even with regard to that supposed fabulous animal the griffon, it is not a little remarkable that on several Roman mosaic pavements on which is represented the story of Orpheus attracting the animals by his lyre, amongst a number of well-known beasts and birds appears the griffon, and this the only fabulous animal among them—if it be altogether fabulous.

[h] Miscell., 687.

up innumerable hollies." Much stress also is laid on the antiquity of the Kjökken-möddings of Denmark and their contents, from which it is argued that the character of the oysters, cockles, mussels, and periwinkle shells denote them to belong to a species that cannot live at the present day in the brackish waters of the Baltic, except near the entrance, where they come in contact with the salt water; and therefore that "in the days of these aboriginal hunters and fishers, the ocean had freer access than now to the Baltic, probably through the peninsula of Jutland, Jutland having been at no remote period an archipelago[1]." I confess I cannot see that these hunters and fishers were such dreadful savages (savages though perhaps they were) that they could not have carried these things from the places where they caught them to their dwellings. It would not be a very good argument that the sea must have reached up to Chedworth woods among the Gloucestershire Cotswolds in the time of the Romans, because we find at the Roman villa there oyster-shells, mussels, welk-shells, &c., since no doubt they were brought overland, as I should argue was the case by the builders of the Kjökken-möddings.

pp. 90, 91. The gallant Captain Osborn, R.N., in a speech before the Royal Geographical Society, Jan. 23, 1865, mentions a tribe of arctic savages called by the discoverers the Arctic Highlanders, a fine race of men, "square-built, hearty fellows, deep-chested, bass-voiced, and merry-hearted, who though without boats, or other weapons than *such as are made of bone*, attack the *walrus* and the *polar bear*, the flesh of which and other animals constitutes their only food."

[1] Sir Charles Lyell, "Antiquity of Man," p. 13.

Such being the case, we may argue for these people a skill such as our own people are not possessed of; and this fact may in some degree explain the uses which our British ancestors made of the small flint and bone weapons discovered in our tumuli. It is not very easy to overcome a polar bear even with rifles and spears; how much more credit is due to those who can overcome them by their more ready ingenuity, aided only by bits of bone!

p. 91, line 2. For "the insignificant weapons," read "*these* insignificant weapons."

p. 94, *Heaul*[j].—Near Hope Mansel, Herefordshire, is a place called Howl Hill, where there is a remarkable British tumulus, and, by what connection I know not, there is a place called Egypt in the immediate vicinity.

p. 95, note. For אזר read אור.

pp. 95, 96. We read, Gen. iv. 26, that "then men began to call upon the name of the Lord." This is otherwise translated "men began to call themselves by the name of the Lord." Possibly the worshippers of the true God began to form themselves into bodies for the worship of the Lord, and called themselves by His name, as those who went astray from Him adopted into their own names the names of their idols and false gods.

p. 96. For בצל read בעל (twice).

p. 99. For בסה read במה.

[j] What connection there may be between howling and the sun I cannot tell; but the word הילל, *Hiall*, 'the bright irradiator,' a title assumed by the King of Babylon,—applied by some as 'Εωσφόρος, Lucifer, the morning star, by others as Venus, and others again as the moon,—is rendered in the Syriac version as 'to howl,' and Jerome *in loco* observes that it literally means 'howl;' there must therefore be some connection in the radical formation of the word, and the same connection would be carried out in the name of this hill and tumulus.

pp. 99, 100. The rite of sacrifice was an institution peculiarly adapted to the early ages of the world; connecting religion with the daily meal, it was fraught with benefit to depraved and wandering man. "And Jacob did offer sacrifice upon the mount (i.e. the heap), and called his brethren *to eat bread*[k]." That general sense of religion and of dependence upon the Deity, which among the grossest corruptions of belief and practice it powerfully assisted to maintain, was of inestimable use, if only through the respect which it inspired for the sanctity of oaths. But the offering on the altar, moreover, brought the society together, and often it was the only resource of the indigent against starving; the institution operated as a sort of poor-law for the early ages. Reverence, therefore, for the altar was inculcated in the earliest infancy; to hold as a brotherhood all who communicated in the ceremony, and shared the charitable meal there, became respected as the law equally of God and man: and this in true religion as well as false. How culpable, then, those who neglect thanksgiving at their daily meals, and that Communion which a purer religion inculcates.

The residence for an officiating minister or priest, and a deposit for sacred utensils, soon required an addition to the altar, and for this purpose the cell, from כל, 'to contain or hold,' κοῖλος, originally a mere hollow place, was added, a hollowed place in a rock, or a cell formed with rude stones; and thus by degrees did the altar extend itself into the temple and the priest's dwelling.

p. 102. For 'ignis solo loco,' read 'ignis Solis loco.'

p. 103. For בים read בית.

[k] Gen. xxxi. 54.

p. 104, note. The Persian sun-worshippers are called Guares[l].

p. 112, line 10. A comma after Uley.

p. 112. כל, *Col*, ביתכל, *Bath-Col*, 'a *call* or voice from the aërial regions, the daughter of a voice, an oracular delivery of sound, an echo.'

"Celi, Nomen Dei omnipotentis, fortè à Celu, quod omnium occultissimus sit[m]."

p. 114. For *ἵππο θοῦσι* read *ἵπποθυοῦσι*.

p. 128. Bamah, from בא, 'to go up, to ascend.'

p. 128. The word Bema has been introduced into the English language to signify the chancel of a church. "The bema or chancel was with thrones for the bishops and presbyters[n]."

p. 134. Matson, according to the Cartulary of the monastery of St. Peter's, Gloucester, continued to be called Mattesdon Droys, or Druids' Matson, down to the time of Richard II.

p. 140. Rather חרם לוח, 'stone of burning or sacrifice.'

p. 140, note. "The Aswamedha Jug, or horse sacrifice, the Indians doubtless derived from the Persians, among whom, according to the whole stream of classic authority, the horse was in a peculiar manner sacred to the sun[o]."

White horses were the favourites for the sacrifices of the Magi.

p. 141. The woodcuts scarcely give the proportions of the chamber, they are too much compressed; the chambers are rather oblong than square.

[l] Hyde, *Relig. Vet. Pers.*, c. iv. p. 108.

[m] J. Davies, "British and Latin Dictionary."

[n] Sir G. Wheler, "Account of Churches," p. 79.

[o] Maurice, "Indian Antiquities," vol. ii. pp. 57—59.

p. 142. *Sacred fire.*—Pliny[p] mentions as a mark of neglected religion the sacrificing with dead coal, i.e. that from which the fire had gone out.

p. 143, note. Σμίνθος meant a mouse or rat. The Sminthian Apollo was the mouse or rat-killing Apollo[q].

p. 149. "An altar of earth shalt thou make unto Me[r]." This command certainly imports that the altars of the Lord were to be as plain and simple as possible. They were to be made either of sods and turfs of earth, which were easily prepared in most places, while they stayed in the wilderness, or of rough unpolished stone if they came into rocky places where no sods were to be obtained, that there might be no occasion to grave any image upon them. Tertullian[s] observes that such altars were among the ancient Romans in the days of Numa, when, as they had no sumptuous temples nor images, so they had only 'temeraria de cespite altaria,' altars hastily formed of turf; and we may remark that the Romans of Numa's day were of Celtic origin. Martial[t] speaks of turf altars,—

> "Ipse super virides aras luctantia pronus
> Dum resecat cultro colla premitque manu."

p. 149, note. For 'genitulia' read 'genitalia.'

p. 150. *Lacerations.*—These lacerations principally took place upon the hands and arms. In Jeremiah xlviii. 37 it is said, "Upon all hands shall be cuttings."

The custom of lacerating the body in certain religious ceremonies was practised by the Magi of Persia[u], to whom the Druids are said by Pliny to have borne a strong resemblance. However revolting such a cus-

[p] Nat. Hist., lib. xvi. pt. 2. p. 139.
[q] Valpy's *Steph. Thesaur.*, vol. i. p. ccccIv.
[r] Exod. xx. 24.
[s] *Apolog.*, c. 25.
[t] Epigram 24.
[u] Herodotus, vii. c. 191.

tom may have been, it could scarcely have been much worse than that of the Flagellants in the Romish Church, who chastised and whipped themselves with whips till their bodies were streaming with blood. A similar penance was performed on others. By a fantastic arithmetic a year of penance was taxed at three thousand lashes, and every hundred lashes was sanctified by the recital of a psalm. St. Domenic Loricatus used to boast that in *six days* he could endure a whipping of *three hundred thousand* stripes, equivalent to a whole century of penance.

p. 153. The Celtic tribes, from whom the Lombards sprang, were called Winili, or Wimili[x].

Windmill Hill, north of Avebury, Wilts., is encompassed with a circular trench covered with barrows[y].

p. 175. Gilgals, rolled stones. The etymon of the name of the singular collection of rolled stones in Oxfordshire, called Rollright or Rollrich stones, has been much disputed, and attempts have been made to assign its origin to Rollo and Roland, but the same train of ideas seems to pervade this name, as appears in Galeed, Gilgal, Gual, &c. So רעל, *Rol*, in Hebrew, means 'to roll round,' or 'to agitate.' רתת, *Rithh*, in Chaldee, means the same thing. רח, *Rech*, is also 'agitation,' so that whichever way it is spelt the same meaning prevails. But as these each of them mean spiritual as well as material agitation, the name may have been intended to include both ideas.

Is it not another illustration of the λίθοι ἐμψύχοι, 'lively stones,' alluded to in p. 118[z]?

[x] Piozzi's "Retrospection."

[y] Maurice, "Indian Antiquities, from Stukeley," vol. vi. p. 140.

[z] The stone called Men Ambre, formerly in Cornwall, and Ambres-

p. 177. We have well-nigh lost the etymon of the word Celt, from our so constantly pronouncing the initial letter soft instead of hard. If it were spelt with a K, as Kelt, we should doubtless be nearer the right pronunciation, as the hard *g* in Galatæ.

The investigations of this work would open the question whether the real origin was not Chaldee or Kaldee.

p. 181. For 'tournogemens' read 'tournoyemens.'

p. 221. The Chaldæans invariably attributed the formation of the world to *the mind* of *the Father*, and as the term father implies a son, so we may fairly consider that the *second mind* of which they speak was the Son of God.

p. 222. With respect to the fact of the Christian monogram antedating the time of Constantine, we have the following interesting remark, taken from *Il Vaticano Descritto ed Illustrato da Erasmo Pistolesi*, (folio, Rome, 1829, vol. iii. p. 146), quoting Casali:—"Et hoc docet Pignorius in eruditissimâ suâ epistolâ xxiv. quodque *longe ante Constantini tempora* fuerint, quodque in exercitu Romanorum gentilium alia militaria *signa, quæ signum crucis exprimerent*, ut Romæ et alibi cernere licet in multis trophæorum imaginibus, et aliis antiquis monumentis, refert post alios Baronius ad ann. 312 ubi Spondan. num. 4.

"At vero Magnum Constantinum Augustum, *ex illo veteri usu* transtulisse *hanc notam* adhuc piam et sacram, tum in propriis nummis, tum in galeâ et labaro, et ex promiscuo monetarum usu potuisse eximere hanc notam, cum infamiam abrogaverit supplicio crucis."

The Emperor Lucius Verus, in the second century, is

bury in Wilts., I do not attribute in any way to Ambrosius, but to אם, *Am*, 'a covenant or oath,' i.e. stones of covenant; or אמר, *Amr*, 'speaking,' i.e. speaking stones, or oracular stones.

said to have had a Christian regiment in his pay which was called *legio fulminatrix*. These soldiers, if they followed the usual habit, would all of them have had the mark of the cross on their arms.

p. 223. For 'Bignor in Sussex,' read 'Frampton in Dorsetshire.'

pp. 242, 243. *Menu*.—"Menw, also called Menw mâb Teirgwaedd and Menw Hên, or Menw of the loud utterances, and Menw the Ancient, a mythological character, whose attributes as they are pourtrayed in the *Mabinogion*, or dramatic tales, agree in a remarkable manner with the Menu of the Hindoos. He is ranked with Tydain (see 'Teutates' or 'Tit,' Appendix I.) and Gwrhir, under the appellation of the three primary instructors of the Isle of Britain. The three principal ones who had the power of becoming invisible were Coll ab Collvrewi, (see 'Coll' in Appendix I.), Menw the son of the three cries, and Drych ail Cibddar. The three principal ones who possessed the power of fascination were Mâth ab Mathonwy, (see 'Math,' Appendix I.), who shewed his power of allurement to Gwdion ap Don, (see 'Gad' and 'Don,' Appendix I.), Menw, the son of the three cries, who taught his power of allurement to Uthyr Pendragon, and Rhuddlan Gawr, who learnt his power of allurement from Eiddilig Gor[a]."

p. 244. *Math*.—"Math ab Mathonwy, a mythological personage, denominated one of the three who had the power of illusion and deception, which art he taught to Gwdion ap Don: the other two were Eiddilig and Coll[b]."

p. 281, line 17. For שא read אש.

p. 290, line 27. For תתפת read תפת.

[a] Owen's "Cambrian Biography," pp. 248, 249. [b] Ibid., p. 240.

p. 293, line 7. For 'religion' read 'religions.'

p. 304, line 20. For '*from* him' read '*for* him.'

p. 314, line 2. For Bythynonem read Bythynonum.

p. 314. *Papa.*—Ἄποπις ἡλίου ὢν ἀδελφὸς, according to Plutarch [c], called by Eratosthenes Ἄπαππος, that is μέγιστος, represented by a great bull, and corresponding with the great Egyptian bull Apis.

p. 317. As שר, *Sur* or *Shur*, 'to regulate, control, direct, rule.' "The sun to rule the day." As a director, commander, or chief, this word seems to have descended to us as Sire and Sir in English, *Sieur* and *Seigneur* in French, *Senor* in Spanish, and *Signore* in Italian. The sun was considered the ruler *par excellence*. Surus and Cyrus appear to have been synonymous, and both the sun. (See p. 290.)

The Syrians of Emesa were Surians, or sun-worshippers. The Dea Syria were also called Dea Solaris. A votive altar to DEAE SVRIAE was discovered at Little Chesters, Northumberland [d]. She was evidently worshipped by the Romans in Britain, and probably by the Britons also. There are many places in Britain having the prefix of *Sur*. It may not be too bold to assign it as the etymon of Surrey, שראי, *Surrey*, 'the place of Sur,' or 'the worship of Sur.' Thus Syria and Surrey are identical. שור, *Sur*, also means 'a beeve or bull.' Mythology is full of representations of the bull as the solar emblem. Surrey and Syria are equally places of the sun or places of bullocks.

p. 342, note.—One of these hillocks, of vast antiquity, exists at Canterbury under the name of Danejohn, evidently a corruption of something else. Probably, however, having nothing Danish in its origin, as

[c] *De Isid. et Osir.*, c. xxxvi.

[d] See *Mon. Hist. Brit.*, p. cxv.

it is evidently a corresponding hillock with those at Oxford, Cambridge, Marlborough, Caerleon, and Silbury, which are undoubtedly British. May it not be synonymous with the Dan-jaan, דנה יען, of 2 Sam. xxiv. 6, which may signify 'the judgment-seat of lamentation or wailing,' and thus be the etymon of our word Dungeon, 'a place of wailing,' the place where and the place to which criminals were sentenced?—these places answering the purposes of judgment-seats and seats of science.

p. 348. רש, *Rush*, 'poor, worthless,' or רעש, *Rosh*, 'trembling, shaking, quaking.' This enters as an etymon both as a prefix and a terminal to many places in England, Scotland, and Ireland, and seems to denote poor, worthless, or boggy land. Rhôs, in Celtic, denotes a waste moor, and seems to derive from the above Chaldæo-Hebrew roots. It is found in Ross in England, Scotland, and Ireland: Kin-ross, Card-ross, Rosstrevor, Rosset, Rossington, Rushmoor, Rushworth, Kilrush, Rush-brook, Rush-mere, Rusholme, &c.

חם, *Ham*, 'hot, exposed to heat; warm, an open exposed place:' hence applied to a large open meadow, and places built in plains, such as Hampton. Enters as a prefix and terminal into a vast number of British names, as—Ham, Hamerton, Hamstead, Hamsey, Hamworthy, Billing-ham, Bulling-ham, Dagen-ham, Balham, &c.

p. 385, note *m*. One of the most striking instances of the play upon sound and sense, and an illustration of the formation of language upon similar principles, is found in Cratinus, as quoted by Eratosthenes, Il. β:—

"δδ' ἠλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδίζει."

'The silly simpleton like a baaing sheep goes baaing along saying Ba, Ba.'

but the quadruple play is lost in a translation.

πρόβατον, from *πρόβαζειν* or *πρόβαινειν*, 'to proceed;' a sheep, so called from its peculiarity of gait and cry.

βαδίζειν, 'to move step by step,' as the sheep.

βάζω means either 'to utter inarticulate sounds;'

βάω, or 'to walk.'

Possibly the motions and sounds uttered by the sheep may have originated these words. In Hebrew, בא, *Ba*, means 'to go, to move along,' and בהם, *Baam*, means 'to be dumb, or speak inarticulately,' and so perhaps 'to bleat.'

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